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THE

# SPIRIT OF MISSIONS.

Jan 69  
Samuel Miller

BRUARY, 1868.

EDITED FOR

THE BOARD OF MISSIONS

OF

THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA,

BY THE

SECRETARIES AND GENERAL AGENTS

OF

THE TWO COMMITTEES,

AND OF

THE FREEDMAN'S COMMISSION.



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# DOMESTIC MISSIONS

OF THE

# PROTESTANT EPISCOPAL CHURCH.

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FEBRUARY, 1868.

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## COMMUNICATIONS.

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### LETTER FROM BISHOP KIP.

#### VISITATION IN NEVADA.

MY DEAR DOCTOR :—You know that the Diocese of Nevada has been placed provisionally under my charge, until it can have a Bishop of its own. I noticed, that in the debate, in the Board of Missions, one of the members, with that happy ignorance of the geography of these parts which is always displayed at the East, remarked that “the Bishop of California, by a few hours’ absence from his Diocese, could do all that is necessary in Nevada.” Perhaps some of your readers would like to know the manner of a visitation through that country—how I employed the “few hours” devoted to it—and the state of the Church in that mining region.

I left San Francisco, Wednesday afternoon, October 2d, by steamer for Sacramento, reaching there early the next morning, and leaving by the railroad for Cisco, at half-past six. The atmosphere was most balmy, the finest autumn weather—neither too hot nor too cold. After leaving Sacramento, for the first few miles, we have one of the peculiarities of California scenery, the scattered oak trees, like an English park, where they have not been thinned out by the axe of the settler. At seven, we stopped for breakfast, and shortly afterwards entered the mountains and had a bolder scenery. Long lines of timber trellis-work carry the cars over valleys which separate the hills. At nine, we reached Colfax, and here commences a country, as far as Cisco, which in its wild character reminded me of the Erie Railroad. It is a continual ascent the whole distance.

Just beyond Colfax is what is called Cape Horn, where the railroad winds around a lofty mountain, while on the other side you look down into a deep valley, at the bottom of which you see a little stream, like a silver thread. And this is the character of the country for the next three hours. The train moves slowly, for an accident here, or running off the track, would precipitate us down hundreds of feet. You wonder, as you watch the path of the train, that man ever had the boldness to conceive its execution, when nature seemed to have intended its prohibition.

And so, you gradually rise to the summit. How this can be passed in winter, I cannot imagine. The snow often lies in banks from fifteen to forty feet deep. Along the entire route, over the mountains, they are putting up massive timber frame-work and roofing, to try and keep the snow from the track. I was told this covering was to be constructed, like a covered bridge, for thirty miles. This is the beginning of the Pacific Railroad, west of the mountains.

At 12 M. we reached Cisco, the present terminus. It is a place of rough, board houses, which has sprung up since the railroad reached this point, but is now a most bustling place, as from here all the supplies for the interior must be carried by teams. These huge wagons, ("prairie schooners," as they are called), go from this point through Montana, Idaho and Utah. They are drawn by from ten to fourteen mules or horses, and toil slowly along, making but from ten to fifteen miles a day, when the drivers camp out by the roadside, for the night. There are said to be a thousand engaged in the trade from this point. More than a hundred were loading at Cisco, and after we left there, we constantly passed them—a performance which, when the road was narrow, sometimes required skillful driving. For this reason, on this dangerous road, the stages drive the greater part at night, as then the teams have left it. To meet one of them in the descent, with a high mountain rising on one side of the narrow road, and a precipice five hundred feet deep on the other, is disagreeable to nervous people.

We dined at Cisco, and left at 1 P. M. There were three stages, two with six horses, and one with four. I confess I selected the latter, as I had an idea that on the edge of a precipice, four horses could be managed better than six—the chances being one-third in our favor. One of the stage agents, who remarked the nervousness of my companion, gave the comforting assurance, that "there was very little danger, as only one woman had been killed in two months." However, there is probably no finer driving in the world than is exhibited on this line. The drivers are compelled to be sober men, they have been long accustomed to the route, and accidents seldom occur. Still, how they get round the sharp turns of the road, on the descent from the mountains, in a dark night, is a mystery to me.

For two hours our road was through the primeval forest of lofty pine trees, where we constantly saw the workmen employed on the extension of the railroad. The laborers are principally Chinese, of whom there are said to be ten



thousand in the employ of the Company. We frequently passed groups of their little shanties. At length we reached the highest point and commenced our descent of the mountains. Here the road goes down by a series of inclined planes, zig-zag round sharp corners, where you hold your breath as the stage whirls round, for if you go over, you will never be found again. Half-way up the mountain, they were blasting for the railroad track, where a long tunnel is to be constructed, and the sound was exceedingly grand, as it began like a heavy artillery discharge, and then rolled away through the mountains, in a series of gradually diminishing echoes. The huge trees were splintered to pieces by the heavy masses of granite which had struck them.

At the foot of the mountain is a beautiful lake, about three miles in length, which is becoming a favorite resort, in summer, for the people from the lower country. It is called Lake Donner, and takes its name from a family who perished near its borders, in the winter of '44-'45. They were with an emigrant train, which camped for a few days to recruit their animals, in a small meadow, which, as we passed it this afternoon, looked as peaceful and smiling as if it had never been the scene of intense suffering. But it was too late in the season, and before they could proceed, came the first storm of winter and snowed them in. Here, therefore, they remained till relieved, towards spring, by a party sent to seek them. The terrible tragedy will be long remembered from the fact, that when found, the survivors were feeding on the bodies of the dead.

Just beyond the lake we passed the boundary line of California and entered Nevada. Our course till evening was through a rolling country, when, at six, we stopped for supper. Then came the weariness of the drive, when darkness had gathered about us and the hours of the night dragged slowly along. About eight miles from Virginia City we again commenced the ascent of the mountain, by a road, similar, I afterwards learned, to that over the Sierra Nevada, on the other side of Lake Donner. I suspected this from the sharp turns we seemed to make, but darkness concealed from us our situation and we were not conscious of the nature of our drive. At one o'clock in the morning we drove into Virginia City, and as we descended from the stage, at the door of the hotel, were received by two old friends, who had been residents of San Francisco in its early day. Rooms had been provided for us, at the hotel, for the night, and the next morning we removed to the pleasant parsonage of Rev. Mr. Whitaker, Rector of St. Paul's Church.

Virginia City is a strange looking place. Situated among the bare and treeless hills, in a most desolate region, there is certainly nothing above ground to recommend it. Yet the riches beneath the surface seem to be inexhaustible, and in six years a city of nine thousand inhabitants has grown up. It is not as prosperous as it was three years ago, in the height of the mining fever, yet it is still one of the most active, busy places I have seen.

Saturday was a brilliant day, but on many persons from the sea-shore the at

mosphere has a very peculiar effect, being six thousand, five hundred feet above the level to which they are accustomed. It was predicted we would have weeks of fine weather, as a fortnight before there had been a storm with snow, but in the night the wind arose, and we heard the rain pouring down violently. Sunday the weather was dismal—a driving storm, with snow which melted as it fell—“a specimen of a genuine old-fashioned Washoe day;” as I heard remarked. Mount Davidson, on the base of which the town is built, was covered with snow, as was the entire range of hills within sight. On the road, over which we came, we are told, the snow is two feet deep.

Notwithstanding the unpleasant weather, the church was filled, the greater portion being gentlemen. St. Paul's Church was built five years ago, during the Rectorship of the Rev. Mr. Rising, chiefly through the energy and liberality of Mr. Charles L. Strong. It is of wood, having about two hundred and fifty sittings, with Sunday-school room and Rector's study, in the basement, but cost thirty thousand dollars. Since last spring it has been under the charge of the Rev. Mr. Whitaker, and if the prosperity of Virginia continues, it will probably soon have to be enlarged.

Morning-prayer was read by the Rev. Mr. Whitaker, assisted by the Rev. Mr. Dyer, of Washoe, (about 13 miles distant.) I preached the sermon, confirmed the class presented by the Rector, and addressed them. The candidates were thirty-four in number, and I do not remember ever to have seen a class which impressed me more favorably, being persons of mature age, and all, but two or three, married people. Six of the number were Vestrymen of the Church. In a number of cases, husbands and wives were confirmed together. Some of them have already become communicants, and all the rest expect to go forward to that Sacrament next Sunday. It will be an immense addition to the religious power of the Church, and the Rector has every reason for encouragement.

The music was particularly good, being congregational in its character. Instead of the warbling of a quartette choir, confining the singing to themselves, there is a large choir seated with the congregation, which is thus induced to join in the simple music selected.

In the afternoon, I visited the flourishing Sunday-school, and, at the request of the Rector, addressed the teachers and scholars. In the evening, the church was again well filled, when, after service, by Messrs. Whitaker and Dyer, I preached.

Since Sunday, we have had beautiful weather, with the exception of some short flurries of snow on Monday, and I have been engaged in seeing friends and learning the prospects of the Diocese. Virginia City seems to be a suburb of San Francisco, so many are the familiar faces with which I meet. The amount of work performed at the mines is enormous, tunneling the mountain and excavating under the city itself. Two months ago, a large brick storehouse, the excavation beneath which had been carried too far, suddenly went down two hundred feet into the pit below, and several other brick buildings were pointed out to us, which are not considered safe. The ground here seems not to be *terra firma*.

On Wednesday evening, my appointment was at Dayton, and at noon, we left for that place with Mr. and Mrs. Whitaker. We were obliged to take a round-about-way, as Mr. W. had been just summoned to baptize a child which was dying; so that our drive was for fifteen miles. The road wound along the sides of the mountains, often with a deep chasm on the other side, and looking over a barren country, covered only with sage-brush. The whole of this section of country is desolate beyond description, and would have been left to the undisturbed possession of the Piute Indians, had it not been for its mineral wealth. When we enter Carson Valley, the soil is white with alkali, which abounds so much in this whole section and renders the water, so far up as the Sinks of the Humboldt, so destructive to the animals of the emigrants.

The family where Mr. W. stopped, to perform the baptism, is living several miles distant from any clergyman or religious service. They are English, who had been seduced from their old homes by Mormon agents, but being disgusted at Salt Lake, had managed to escape to this State. Many such are scattered over the whole Pacific Coast, and there are many more at Salt Lake who would like to follow their example, could they get away.

We reached Dayton, (a place of about twelve hundred inhabitants), at 6 p. m., in time to partake of the hospitality of Judge H., to whose accomplished wife our service was that evening indebted for its instrumental music. The Methodist house of worship had been offered for our use, and was well filled. After evening-prayer, by Mr. W., I preached. Mr. W., who, in addition to his charge at Virginia City, acts as itinerating missionary through this section, is accustomed to hold service at this place as well as at Carson. It was fortunately a beautiful moonlight night, and the teams being withdrawn from the road, we met nothing on the mountain-side, and reached Virginia City about midnight.

On Thursday, at noon, we set out for Carson, fifteen miles, to fulfill an appointment for the evening. Our road led by American Flat, where the baptism was performed the day before, and Mr. W. had informed them he would stop as he passed, to see how the child was. On driving up to their humble home, we saw all the evident signs of a funeral, and found that the child had died the day before, half an hour after its baptism, and the family, knowing Mr. W. would pass at this hour, had made their preparations for the burial, depending on him, and were waiting for his coming. So we went in, and as he could not go to the burial place, five miles distant, Mr. W. read the service, and then, at his request, as those gathered there seldom heard an appeal on this subject, I delivered an address.

We reached Carson at 5 p. m. It stands at the head of Carson Valley, which shows more signs of fertility than the desolate regions about it. It is the seat of Government, and has about two thousand five hundred inhabitants. Around it are high mountains, the top of which are covered with snow. The valley extends about thirty miles, and through it runs a small stream called the Carson River. It is singular that none of the rivers in Nevada—the Carson, Walker

and Humboldt—have any outlets. They spread out into marshes and shallow lakes and sink into the earth. The section of country where the Humboldt disappears is well known to emigrants as the Sinks of the Humboldt.

We held our service at the Methodist house of worship, which had been kindly offered us, and where a large congregation assembled. Evening-prayer was read by Mr. Whitaker and Mr. Dyer, when I preached, confirmed twelve candidates, and addressed them. The number is remarkable when we remember that they have had no Rector for two years, and only occasional services from Mr. Lathrop and Mr. Whitaker.

The next morning, we visited their church building, which is under cover, and will be finished about Christmas. The effort to build was commenced three years ago, when Mr. Reilly was Rector, and has been continued since his removal to the East. A clergyman has been written to, and I hope before long this place will be supplied. The congregation seem very zealous to have regular services.

In the afternoon, we drove over to Empire, where we enjoyed the hospitality of Mr. McD., who is at the head of one of the mining establishments. In the evening, we had service in the carpenter's shop of the Mexican mill—a large room which had been prepared for our use. Mr. Whitaker read service and I preached. Besides Mr. McD's family, and the guests who filled their house at this time, the congregation was composed of the operatives at the mill.

Saturday we spent in making some visits in this part of the country, reaching Virginia City at evening. The roads, through this part of the State, are almost all of the same character, winding about the sides of the mountains, commanding wide views, but attended with the same apparent danger from the precipitous descent at the side.

Sunday, Oct. 13th, we had service again in St. Paul's, Virginia City, with a crowded congregation. After morning-prayer, by the Rector, Mr. Whitaker and Mr. Dyer, I preached, and then administered the Holy Communion, assisted by the Rector. About fifty communicants came forward, and among them, I believe, all who were confirmed the previous Sunday. It must have been a happy day for the Rector, to see the blessing which had rested on his labors, in this addition to the religious power of his congregation.

At noon, we drove to Gold Hill. It is but two miles distant, and may be regarded, indeed, as a continuation of Virginia City. Here the congregation of St. John's have erected a handsome brick church. It was begun during the Rectorship of Mr. Whitaker, who, on his return to New Jersey, did not lose his interest in his late charge, but forwarded, at different times, about three thousand dollars, he had collected at the East. Rev. Mr. Lathrop had then become the Rector, and carrying on the good work, the church was relieved from debt before his removal to San Francisco. The return of Mr. Whitaker to the Diocese, and his settlement at Virginia City, enabled him to be present at the consecration of this edifice, for which he had labored so much.

Service was held at half-past two. The vestry met us at the door, and united in the procession. The Deed of Donation, on their part, was read by Mr. N. A. H. Ball, who has been one of the most efficient laborers, among the laity, in this cause. The sentence of consecration was read by Mr. Whitaker, who also read morning-prayer, assisted by Mr. Dyer. I preached the sermon.

In the evening, after service by Mr. Whitaker and Mr. Dyer, I preached, confirmed two candidates and addressed them.

This concluded our course of services in the Silver State. There is but one other place of any strength in the Diocese, and that is Austin, two hundred miles distant, where the Church has never yet been established. It was not thought necessary, therefore, that I should visit it now. My visit to this new State has been a most pleasant one, rendered so by the hospitable and genial character of the people.

The removal of the Rev. Messrs. Rising, Reilly and Lathrop, from the Diocese has reduced the number of clergy to two, Rev. Messrs. Whitaker and Dyer. Besides the unfinished church edifice at Carson, the only two churches are at Virginia City and Gold Hill. Both of these latter have connected with them furnished parsonages. Gold Hill and Carson should be supplied with clergy as soon as possible, a missionary be placed at Austin, and one itinerating missionary appointed. These would be all that are necessary at present, until the future of the State is decided. This depends upon the mines, which, for the last three years, have not been doing well, and the population has therefore diminished.

On Monday, at 5 P. M. we left Virginia City, on our return home. As an hour of daylight remained, we saw that end of our route which before we passed over in the dark. The descent of the mountain, in its winding roads, often hundreds of feet deep at the side, I found was the same in its character as the road over Sierra Nevada, beyond Lake Donner. The moon soon rose, and we had the view as clear as day. It was very exciting to see how gracefully the six horses swept round the sharp angles of the road, when we could divest ourselves of the thought of the precipice on the side. The difficulty is, that a break in the harness, or the least fright to the horses, would be perhaps fatal to most of the passengers.

At 1 A. M. we reached Donner Lake, and commenced the ascent of Sierra Nevada range. Workmen seemed to be employed all night on the line of the railroad, and half-way up the mountains we saw the gleaming of their light, and heard, at times, the sound of their blasting, as the echoes rolled through the passes. At 6 A. M., just as day was breaking, after thirteen hours' drive, we reached Cisco and took the railroad for Sacramento.

“FREELY YE HAVE RECEIVED, FREELY GIVE.”

The application of this Divine principle is displayed throughout the domain of nature. The earth freely gives out the beauty, sweetness and warmth that are entrusted to it, thus illustrating some of the qualities and operations of Divine Love, and also teaching man how to adapt *his* sacred trust to the need, or even to the taste of his less favored brethren. He is no laggard in culling and arranging the beautiful things of earth and in flavoring its sweet things, or in giving out genial warmth to win the affections of young and old for himself, but he too often manifests a criminal apathy in dispensing the spiritual sweetness and warmth that God has entrusted to him.

A profound observer of God's ways with man, said that, “freely ye have received, freely give,” “is the fundamental principle established by our Lord for the spread of His Kingdom.” St. Peter tells us: “As every man hath received the gift, even so minister the same one to another as good stewards of the manifold grace of God;” and Archbishop Leighton thus commented on these words: “All is received to *minister to each other*, and mutual benefit is the true use of all, suiting the mind of Him who dispenses all, and the *way* of His dispensation.” “Not only thy outward and common gifts of mind, but even saving grace which seems most entrusted and appropriated for thy private good, yet is not wholly for that, even thy graces are for the good of thy brethren.” “As Christians are defective in other duties of love, so most in that most important duty of advancing the good of each other.” Thus the saintly Archbishop strove “to banish and drive away from the Church an erroneous and strange doctrine contrary to God's Word,” that had gradually grown up during the dark ages, when an ignorant and superstitious Laity bought indulgences, and when their accredited ministers held their sway by priestcraft. Looking to the Laity solely for gold and silver, and to the clergy as the only accredited channels of spiritual grace is “an erroneous doctrine,” and Hebrews x, 24-25, shows how contrary it is to God's Word.

Few, if any ministers, theoretically affirm this erroneous doctrine now, but practically it is so universal that the line of separation between Christians and worldlings is too often discovered at Communion seasons only, whilst very many of those who are ordained to the priesthood and even to the higher office are found to become secularized, by duties that appertain to the Laity. As long as the clergy perform the spiritual duties of Christian laymen instead of stirring them up to the work to which they are called of the Holy Ghost, so long the Laity will allow the Clergy to assume their secular duties, so far as they are self-sacrificing.

This state of things will continue, and perhaps become more aggravated, unless the Laity are spiritually refreshed by the primitive practice of going “everywhere preaching the Word,” and of “considering one another to provoke unto love and to good works,” and then, as of old, they will “freely bring the money and lay it at the Apostles' feet.

If the Laity are not trained to win souls to Christ, they are separated from one of the highest means of grace, the Church is thereby spiritually impoverished, spasmodic appeals for money to be effective must be increasingly eloquent and urgent, and what is still more to be deprecated, the liberal giver will be more courted and honored than the ardent and effective worker.

"This erroneous and strange doctrine" is at length being effectually driven away from some parishes, as is vividly pictured in the following paper which was read and approved by the minister who commissioned the writer of it, and who supervises her work in his Mission Chapel.

Sea and land have lately been mightily moved by the breaking forth of pent-up forces, filling the mind of man with dread; but may not these natural convulsions be precursors of the complete development of still more potent Divine agencies now pent up in woman's head and heart?

If no man can estimate the power to be yielded by our inexhaustible supply of coal, where oxygen, the life and spirit of the air, unites with it in producing combustion, so all calculation fails in the attempt to affix any limit to the power of the Holy Ghost acting through the inexhaustible experiences of human life, now pent up in the human breast. It may be asked, if this be so, why then has not the Church earlier developed this power? but a satisfactory reason should first be given for the delay in the use of coal, which was not allowed in London and its vicinity, under pain of imprisonment, until the close of the *fourteenth* century of our Christian era, whilst its use here is in its infancy.

The following record testifies that this mingling of Divine and human power, flowing through woman's head and heart, has changed rude boys who are the usual pests of the Sunday-school, developing in them an ardent missionary spirit manifested in prayer, and in self-denying efforts for home and distant fields. "Elisha went forth unto the spring of the waters, and cast the salt in there, and said: thus saith the Lord, I have healed these waters, there shall not be from thence any more death." If Jesus has been glorified and the Holy Ghost given, is there not some agency within the reach of every Christian to heal the spring and induce the flow of "rivers of living water," where there is now barrenness or spiritual death? The Bible is the only accredited record of special providences, yet since the Sacrifice of His Son, surely the Father watches over His children with a still tenderer interest, and when our eyes are spiritually opened we will see providences like the following recital of the almost miraculous guidance of a sinner who feared that God had given him up.

H.

MY DEAR SIR.—Knowing how deep an interest you feel in the success of our mission work in the new chapel, I am going to tell you something about one branch of it which is now occupying a large share of my time and thoughts—I

mean our Sunday-school. I never so fully realized, as now, what a powerful instrument for good it may become through God's grace—not only to the souls of our children, but through them to their fathers and mothers. If I can succeed in winning my way to the hearts of the little ones, one great step is taken towards gaining the good-will and confidence of their parents. My aim has been to make our Sunday-school as attractive as possible, and for this reason we are giving especial attention to the *music*. The children are now trying to master portions of the Psalter and some of the additional Hymns. Of these their favorite is "Jerusalem the Golden," and several have committed it to memory. My rule is to allow the boys and girls to take turns in choosing the closing hymn, and *this* is almost invariably the one selected. Does not this show that children are able to appreciate something better than much of the music so commonly used in Sunday-schools.

I try to make the children feel that their help is needed in carrying on our missionary work, and that their part is not only to attend the school themselves, but to bring in others. I depend upon them to keep me informed of any children in the neighborhood who go nowhere to Sunday-school, and to tell me of any case of sickness or want which they know of. Several promised me their assistance, and the good effects of their efforts are already visible in the increase of our number.

I mentioned, in my last letter to you, that the Sunday-school was the means of drawing many to the chapel who had hitherto held back. Among these was neighbor M. I had tried in vain to persuade him to come to the Bible-class—his unanswerable argument being "It's a waste of time to try to move men that's been going one way as long as I have, better try to bring in the young folks" or else—"I left all *that* behind me in the old country." Finding that his mind was fully made up on this point, I asked, would he not send the children? To this he willingly acceded, saying, "I have heard a good deal about the singing in your school, and my eldest girl has a good voice, at any rate we think so." So it was arranged that the children should meet with us the following Sunday. The time came, but not the little girls; and I had given up the hope of seeing them that day, when just as we were beginning the services, to my surprise, Mr. M. entered the room with his daughters. After leading them to one of the front benches, he retired to a seat near the door and there he stayed till the school closed. After dismissing the scholars, I went to him and told him how glad we were to see him there. He thanked me, and said, "the children would not let me rest till I had heard them sing the new hymns." "And how did *they* learn them?" I asked. "Oh they caught them by hearing the other children sing them on the way to the day-school." He has since attended the Sunday-school and Bible-class regularly.

Many of the boys and girls belong to our missionary association, and though their offerings be but small, I cannot doubt that God will accept and bless them to the spreading of the glad tidings of salvation. Not satisfied with this, they



wished to have a missionary box of their *own*, to see what could be done by taking up a collection every Sunday. They chose a treasurer from among the boys, who has charge of the box, and gives in his account monthly. "Be sure," said one of the boys to me, "to have the box *large enough*—for the more it holds, *the harder we will work to fill it.*" We have promised each other to make our Sunday-school, and the cause of missions the subject of special prayer. "My little children," said Mrs. L. to me "never think of saying their prayers without asking God to bless and keep you, and somehow I feel that children's prayers *mean a great deal to Him.*" "Certainly I believe so," I replied; and as the reflection that so many of us are uniting daily in prayer for our common cause, is full of comfort to me, so, is it not a sweet thought that we are remembered before God in the prayers of His little ones?

The children were very much interested in a letter which I received lately from one of my old scholars in the military hospital, who is now studying for the Ministry in one of our Church-colleges in the far West. He was one of those whose sufferings God has overruled to their souls' good in bringing them to their Saviour, and during these three years past I have watched his spiritual growth with deep interest. After giving an account of College-life and his duties there as teacher, he writes, "and now I must tell you something which I am sure will give you great joy, your prayers in my behalf are answered. I have at last decided the solemn question and now entered on my studies for the Ministry. Yesterday I passed my first examination successfully, and shall enter the Sophomore Class."

My dear friend, should you read this paper to any one who is striving in much weakness to win souls to Christ, bid them take courage; for, as I recall my hesitancy in first approaching him on the subject of religion, and his apparent indifference, and now read his letter breathing such a deep sense of gratitude to God in bringing him to this decision, and of his utter unworthiness and unfitness, I can only say, who can measure the power of Divine grace and mercy? He inquired particularly after our Sunday-school, saying that he felt a deep interest in its success.

And so, within a few months, I have had the happiness of knowing that two of the Hospital Bible-class are zealously laboring for the good cause in the far West—L., the first fruits of our labors there, who is doing all in his power toward the erection of one of our mission churches in Minnesota, and F. who is preparing to work as a missionary in Wisconsin. Speaking of the great need of an Episcopal church in their town, and the present reduced state of their funds, L., writes: "Is it not hard that we must stop midway in our work, for the want of a few hundred dollars? Had we this sum we could plaster the church and make it comfortable for the winter, but unless our Christian friends send us the money *very soon*, it will be too late. People in your section of the country can have but little idea of the difficulties which we have to contend with in striving to build up a church on the frontier. But let it be once established, and it will

exert a mighty power in forwarding the interests of our Church in the new settlements. Oh, if our friends in the East would only come to our assistance *now*, I cannot estimate what great things might be effected." I read this letter also to the children, and said, I wonder how many of these boys will be working hard a few years hence to build up churches, or preparing themselves to preach the glad tidings? "That's hard to tell," said one of the older boys, "but I suppose that boys' and girls' money will help to build the churches as well as grown people's."

I think I remarked, in speaking of the effects of our Bible-class on the members, that I considered it as great a blessing temporally as spiritually, and how marked a change, in many instances, had taken place in their outward appearance and the condition of their dwellings. I try to make the mothers look on cleanliness as a Christian duty, as tending to make home attractive to father and children, and giving to those disposed to pass their evenings in drinking saloons or taverns, less excuse for seeking their comfort away from home. And the same principle has worked in the case of the children, for I see fewer unwashed faces, and less dirt generally among the boys and girls since we started the Sunday-school. I do not mean to attribute the change to this alone, but certainly it has had its influence, and children who know what it is to be clean and neatly dressed on Sunday, are not generally disposed to return to the old ways during the week. And do you ask, where does the money come from to buy these new clothes? Sometimes, and often, it is the result of mother's self-denying love which would rather see her little ones well clad, than wear the fruits of her hard earnings on her own shoulders. Sometimes—and I tell this giving thanks to God—it is the result of father's savings this month past from ale and whiskey; and lastly, I am glad to say, the children have often earned it with their own labor—cutting rags, picking nuts and berries, running errands, &c. Are you tired of hearing about the children? and do you think me too hopeful of the results of our work among them? Let me tell you one little incident which occurred the other day, to illustrate the interest with which some of my young friends have entered on their missionary work. About a week ago, when walking slowly along the bank of our beautiful stream, I heard a strong voice singing our new hymn, "Jerusalem the Golden." I looked up in surprise, for the sound seemed directly over my head, but nothing was to be seen save the tall overhanging rocks, surmounted with grand old fir and chestnut trees. Meanwhile the song went on, till at the close of the line, "there is the throne of David," there was a sudden pause, then a rustling among the branches, and before I had time to escape, I found myself well showered with chestnut burrs. Not fancying this part of the programme, I called out to stop. Whereupon the face of my young friend who wanted the missionary box "made large enough," peered out from among the branches, and after making due apology, he unloosed a tin pail from a bough overhead, and said, "I expect to fill that this afternoon, and I will have as many from the other side of the hill, and won't that *tell* on the collection next Sunday."

Now do you wonder that my heart goes out in love to my little helpers? Is not this something of the true working missionary spirit? For it requires considerable effort on the part of a boy to walk up to the store with his "splendid chestnuts," and, receiving his pay, lay it aside "for the collection next Sunday." Oh, give me the children's hearts and hands, with their daily prayers, and I would not think any field too barren to be converted into a garden of the Lord any spot too degraded to become, through God's help, the habitation of His Holy Spirit.

Meanwhile the work among the men and women in the neighborhood goes on quietly, but I trust surely. The results of our efforts are not as gratifying nor as evident as they were nine months ago.

There are fewer strangers to be sought out and invited to the chapel, and consequently fewer new faces to be seen at the Bible-class. We have not gained very largely in point of numbers this summer; perhaps thirty or forty new names are added to our list, but I do not consider this as any indication of a decline in the religious interest of our people. When disposed at times to murmur because so few are added to us, I try to remember that the grace of God is as signally shown in keeping faithful those who have confessed their Saviour, as in bringing in others to inquire the way of salvation. And then again, the work in certain cases, seems to progress very slowly, and often I have watched and prayed for the conversion of a soul, month after month, without any visible good results. This, as I wrote to you before, is the "trial of our faith," for it is easy to make any exertion or sacrifice when we see those efforts crowned with success and bringing forth the fruits of repentance and faith on the part of those for whom we pray; but when we seem able to do nothing further than to gain a man's assent to the necessity and reasonableness of religion, while his heart is unmoved by a Saviour's love, this is, I think, the most trying and discouraging part of the work to the Christian teacher. And here it is well to ask "how was it with ourselves in other days?" How long we were in coming to Christ—how long we resisted the influences of His Spirit—and this will give us new hope, while at the same time it humbles us that we should have forgotten that the work is not our own, but that "God giveth the increase." Truly, "in due season we shall reap if we faint not."

If one text has been uppermost in my mind these few weeks past, it is those comforting words of the preacher, "Cast thy bread upon the waters, for thou shalt find it after many days." Several instances are fresh in my memory which testify to their truth. I should like to tell you personally the whole story of the power of "that grace which worketh in us mightily," as illustrated in the case of my friend F., but much must necessarily be omitted here, and I can only give you a brief outline of my acquaintance with him and of his present condition. Among my most interesting cases in — Hospital was a young man in Ward K. who was suffering from a severe wound in the breast. During the summer he grew so weak, that I almost despaired of his life, but as the

weather became cooler, his strength gradually revived. Meantime I visited him daily, reading to him, pointing him to the Saviour of sinners, and praying with him that if God should spare his life, he might have grace to dedicate it to His service.

One day, on entering the ward, I found a visitor by his bedside, a soldier from another hospital, and so I merely inquired how he had slept, and passed on; but he called me back, and said: "Won't you stay a little while with me this morning? I want my friend F. to know you." He asked me to read and explain a few verses to him as usual, after which, I prayed with him. During this, our soldier friend seemed ill at ease, and after answering a few questions and receiving an invitation from me to attend the Bible-class, he hurried off. Several times after this I met him at C's bedside, but he seemed so reluctant to enter into any conversation with me on religious matters, that I did not urge it, and a few weeks later he returned to his regiment. This was all that I saw of him, and all recollection of our short acquaintance had wholly passed from my memory, till a few days since I was reminded of it in a way I little expected.

Some months since, when passing through the mills to make myself acquainted with the new comers and invite them to the class, I noticed that one of them was watching me closely, and seemed interested in what I was saying. I spoke a few words to him and begged him to join two of his friends who had promised to attend. "Perhaps so," was his reply. When evening came, I found him in the chapel, and from that time he came quite regularly. Meanwhile, I sought opportunity for private conversation, to hear something of his past life and the state of his feelings, but I found him unusually reticent in regard to the former, and I could judge only from the questions which he would ask me in regard to certain doctrines of the Church, and the necessity of openly confessing Christ, that he was considering the great question.

Not long since when explaining to the class the passage "And when even was come, they brought unto Him many that were possessed with devils," &c., I urged those who were professing Christians to be more faithful in bringing their friends to the great Physician of souls, assuring them that not one prayer offered in faith, one word spoken in love should be in vain, if they followed it up practically. I noticed that F. seemed very much affected, and after the class was dismissed, he joined me at the door, and asked if he might accompany me home. On our way, I asked him several questions in regard to his strivings against sin, his perseverance in prayer, and the change in his feelings towards his Saviour. He expressed himself deeply sensible of his own unworthiness, but added, "nothing seems so wonderful to me as the patience and mercy of the Lord towards me. I don't believe many men have resisted the Spirit longer than I have," then, suddenly stopping, he said, "I will keep it no longer—do you know me?" "I don't understand you F." I replied, "I only know you as one of those whom I spoke to for the first time last summer, and one who has been very often in my thoughts and prayers." "Then I'll tell you now," said he: "do you remem-

ber the soldier whom you used to meet in ——Hospital, when you took care of C.? the one who came to sit with him in the mornings when you read and prayed with him?" At first, I could recall nothing distinctly, but as he went on, and mentioned different incidents and conversations, all was brought back to me. "And you are this young man? How little we dreamed that we should ever meet under such circumstances!" "I believe," replied he, "it is through the providence of God. Oh! I have so often wished that I could see you again, and that you could talk with me as you did in those days; my mind has not been at rest since that time, though I've done my best to *make God give me up.*" And then he told me his story, his journeys in the West, his trials, temptations, and spiritual struggles. "Whenever I heard from any of the men in ——Hospital, I would always try to find out where you were, and learning through J. M. that you were in the city, and still teaching a Bible-class, I determined to go there for work, thinking that I might find you, and make myself known to you. I had only been here two days, and had not heard anything about you, till the day you came into our room; and when I saw that it was really the same lady whom I met in ——Hospital, I can't tell you how I felt, I only know that when you asked me to the class, something said: *Go F., God has not given you up yet.*" "And why have you not told me this before?" I asked. "I don't know," said he, "I often determined to do so *the next time*, but every time I found it harder to speak about it. I suppose it was the same *feeling of shame* which held me back when you talked to me in the hospital, but when you spoke about 'sowing in faith,' and 'casting our bread on the waters,' I made up my mind to tell you everything, for *I felt you had a right to know it.*" I trust to have still better things to tell you about F. When the struggle of to-day is past, and our prayers shall be answered, his surrender of self, soul and body, to the Saviour, who, in his own words, "would not let him go."

Last Sunday I asked all the children who were working for the mission church in Minnesota to hold up their hands. Nine were immediately raised, and one boy said: "My sister has got more nuts than any of us, but she could not come to-day, so I promised her I'd tell you." Another little boy said: "Mother has got all our nuts locked up." "And what is that for," I asked. "Oh she says, it's to keep us from temptation, but I'd be pretty hungry before I would eat *those nuts.*" "We don't have much chance," said one of my most zealous helpers, among the boys, "for Sunday afternoon is the time when most of the men and boys go out nutting; but father told us not to do any thing of that sort, for nuts *picked on Sunday* would'nt help the mission much." "Father" would not have thought so a year ago, but his views are changed since then, on this, and many other matters.

N.'s wife said to me, when begging her to accompany her little girls to the chapel: "I couldn't think of it, I'm kept as busy on Sunday as any other day in the week." "But that is not right, Mrs. N., your body needs rest as well as your soul." "Rest! my lady," replied the poor woman, "I have not known

what that is these twenty years; you know my man don't believe in these things and since I lost my three sons I've had to work, or the thought of it would make me crazy." "But I don't believe," added she lowering her voice, "that all the work we have done on Sundays has ever brought us in a farthing in *the way of blessing*." I told her that she was right, that we could not look for God's blessing on our work when done in open violation of His law. And then I begged her to bring her troubles to her Saviour, for He would comfort her and give her strength to bear them, which was so much better than trying to forget them. "Let us go to Him *now*, and I am sure He will answer us." And so we knelt in prayer to God, confessing that we had "erred and strayed from his ways like lost sheep," and asking forgiveness, in the name of His dear Son, and that He would over-rule and sanctify our present troubles to our soul's everlasting gain. I do not remember when my heart has been so moved with pity as in the case of this afflicted woman. Here was an instance of the many souls to which Christian women may minister. *She* did not want food or clothing, but words of love and Christian sympathy. She was bearing a heavy sorrow *all alone*, and the memory of that sudden, crushing blow seemed sometimes more than she knew how to endure. How could it be otherwise? She needed the comfort of a Saviour's love, the sense of His abiding presence and unfailing sympathy. She knew that she was a sinner, but Jesus Christ, the sinner's Friend was a stranger to her soul. She felt that her sorrows were very heavy, but she had not yet been taught to "cast all those cares upon One who careth for us."

As I retraced my steps homeward, I thought of the great responsibility resting upon us all as members of the Church of Christ. Is not the command as plain to-day as in the days of the early Church, "*go out and seek for the lost*?" Must we not *carry* the glad tidings to those afar off? Sometimes this duty calls for the sacrifice of personal ease and comfort, but what is that when compared to the sweet sense of doing God's service, of *pleasing* Him who loves us? I can add my feeble testimony that in those cases which demand, on our part most of faith, and prayer and the sacrifice of *self*, God's grace is most freely given; and so, I sincerely believe that the time will come when N. and his wife shall be numbered among the people of God.

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#### CALIFORNIA.

MR. EDITOR,—We have just had the pleasure of welcoming Dr. Breck and his "Associate Mission," and the warmest possible welcome was given them by all—Bishop, Clergy and Laity. At the same time we have received in the papers, the report of the farewell meeting in New York. The speeches of the Clergy, on that occasion, have been read here with surprise, I may say, in some cases, with indignation.

The whole tenor of those remarks was, that this Mission was going to a heathen

land, not one in which the Church had been established and in which its Bishop had been laboring for thirteen years. There was no allusion made, in a single speech, to the Bishop of California, or the Church in this Diocese. Now how does the matter stand?

More than thirteen years ago, Bishop Kip came out and found but a single clergyman employed in parish work. This presbyter afterwards went home and remained five years, so that he had, on his return, to begin here *de novo*. There were but two church edifices in the Diocese, both temporary ones in San Francisco, which have since been replaced by splendid buildings.

We have not been accustomed to "blow the trumpet" before us, or send to the East glowing accounts of our progress, we have had too much else to do. The Church has been building up under the greatest difficulties, from its wide remove from the East, the length of the voyage, and the cost of transportation. But yet, it has been done. The Bishop, it is well known here, for twelve years received but a nominal salary from the Diocese and expended seventy-five thousand dollars of his private fortune in this cause. And now, what is the result?

The Diocese, at the present moment, is stronger than any Diocese west of the Mississippi. *It is stronger than Minnesota, which Dr. Breck left.* By the time this reaches you, there will be fifty clergymen connected with this Diocese, several are awaiting ordination, and others are on their way out. There are seven congregations in the City of San Francisco, five of which have handsome church edifices. (Compare this progress in a city twenty years old, with some of your Eastern cities!) In addition to this, the most perfect harmony prevails. There have never been any party lines.

There are now twenty-four church edifices in this Diocese, and arrangements are making to erect several more this season. In San Francisco, Trinity Church cost seventy-thousand dollars, and Grace Church, when the ornamentation is completed, will have cost one hundred and thirty thousand dollars. It was pronounced by the Bishop of Honolulu, "the finest church he had seen in the States, except Trinity Church, New York." The Bishop has consecrated six churches in the Diocese in the last six months. This does not look like heathenism!

Our Church paper, the *Pacific Churchman*, is edited with ability, and doing a great work in its circulation on this Coast. It was established here because no Church paper at the East seemed disposed to do justice to this Diocese, or make any, but the briefest notice, of its ecclesiastical proceedings.

Dr. Breck, I am told, has expressed his surprise at the state of the Church in this Diocese. He has chosen wisely in coming here, for we probably need his Mission more than any other Diocese in the country, since there is an empire growing up here, and we cannot keep up with the tide of population which is setting in. And three years hence, when the cars go from San Francisco to Chicago in four days, this will be immeasurably increased. There are now twenty important points to which missionaries might be sent. We welcome him therefore most

heartily. But we have no idea of sixty clergy getting together in New York, to send forth this Mission and, perfectly ignoring the existence of our Bishop or our Church, and talking as if this were a heathen land. We do not think this is the proper reward from our brethren for years of self-denying labor

ECCLES.

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LETTERS FROM DR. BRECK'S MISSION.

NUMBER TWO.

For all the kindness shown to us by brethren of the Clergy and Laity in the East, the least that can be expected of us in return, is to inform them of ourselves and our work.

After a prosperous voyage of twenty-four days, we arrived at San Francisco on Sunday morning, November third, at sun-rise. On that same day we had the privilege of returning thanks to Almighty God for his merciful preservation of us from the perils of the sea, and of participation in the Holy Eucharist. All this was most fitting the missionary character of our company. The same day too, the Bishop and Clergy of the City presented the cause of the Associate Mission to their Congregations, which proved how hearty was our welcome to this Coast. On Monday we were again travelers sixty miles into the interior, where our former associate and missionary the Rev. E. Steele Peake, now Rector of Trinity Church, San Jose, had erected a wooden building, ample for our present accommodations.

The three weeks of coast life now passed, have afforded us some opportunity for forming an estimate of the Church work already accomplished here. The Diocese of California has a strength in parochial work far greater than is generally accredited abroad. How few know that there are twenty-three Church buildings erected; that the two Convocations are opening up new stations in all the rural parts of the Diocese; and that California numbers at this time thirty-eight clergymen. And whilst noting those statistics, it is but due to Bishop Kip, who has for fourteen years faced all the peculiar difficulties incident to this distant field, to state that this Diocese will not suffer from a comparison with most of our Western Dioceses. When he came here in 1853, there was but one clergyman at work in California! Had an Associate Mission for the education of a *native Ministry* been then begun, this field would doubtless have now been better furnished. But as it is, though our cheeks burn continually with the blush of shame, for having come as *laggers behind*, with a Diocese harmonious to a remarkable degree, with workmen in the field who need not to be ashamed, and with a Bishop in the Church of God quiet, patient and of acknowledged diligence in the work of his high office, we believe it is not too late to lay foundations for missionary schools, which shall yet rival the remarkable institutions which we find here before us. Should we decide upon the San Jose



Valley for our Mission and schools, we find alongside of our own humble missionary cabins, great buildings of size and repute, well calculated to throw us into the shade. These buildings are as follows, in San Jose, the Romish Academy of Notre Dame, now in its sixteenth annual session, conducted by a full force of their *sisters*, with free school for day scholars now averaging one hundred in number, while all classes, including boarders numbers (as per catalogue for 1866) about one hundred and eighty-eight. Their buildings are surrounded by a beautiful garden and extensive play-grounds. The school is large, commodious, and well ventilated. The entire front one hundred and sixty feet long, the east wing running back two hundred and five feet, the one to the west one hundred and three feet, and the whole offering accommodations for a large number of pupils. Belonging to this establishment is a largely furnished library fitted for their aims, adapted to the age and capacity of their pupils; also a cabinet with an assortment of specimens in conchology, mineralogy, and also a philosophical, chemical and geographical apparatus. And at Santa Clara, only three miles distant, they have a College, also sixteen years old, under the superintendence of the Jesuits, with a full staff of professors, and possessing a library of over ten thousand volumes, a chemical laboratory and a museum. of Natural History, all complete, keeping pace with the progress of science. Besides fourteen professors in the Classic, Scientific, and Theological courses, there are at present one hundred and eighty-two boarding scholars and thirty-four day scholars, all in large well planned buildings adequate to all their purposes.

With such institutions of established reputation, of *discipline* so perfect as to dispel from the minds of all classes of protestant fathers and mothers the least fear of the Jesuit who has built them, we are to begin the feeble work of laying foundations.

We appeal to brethren, who think with us, that this goodly heritage should be planted and watered by our Apostolic Church, to act with us shoulder to shoulder in doing this work. There are lands to be purchased. The people here will do a part. There is a Mission-house to be built. The Clergy and the students must be sheltered. Other students for the ministry are already applying for admission. We have come out to educate them, and now we must not refuse them. Parents are asking us to take their sons. Mere cabins will not answer for them. They must be well cared for in suitable buildings. These sons ought to be received at the earliest day. It is from these we are to fill up the ranks of the Divinity students, our future Ministry. A christian lady has joined us to educate the daughters of the land. Christian fathers and mothers in the East, who have or may have sons and daughters on this Coast, will, we are assured, work with these female missionaries, by aiding them in securing suitable buildings. Such demonstration in the material edifice, along with our own personal devotion to the work, will attract the attention of a people, who manifestly are ready and anxious to have us in their midst, to teach them and their children the pure Gospel of Christ.

In harmony with the invitation of the Rev. Secretary of the Domestic Board, we append an acknowledgement of the receipts of this Mission since Oct. 11th, the day of our sailing from New York, to Nov. 22d. 1867. We desire to inform our friends abroad, that the work of Theological education has already begun in our rented house. We are also making arrangements for opening our first Parish-school. The missionary field has already services in seven villages and rural districts. Four of these have now for the first time joined in the liturgical worship of the Church. But of the field lying before us, white unto the harvest, we shall have more to say in our next communication. The Domestic Committee will forward offerings intended for this Mission, books for the library and for use of Divinity students, as well as other offerings, which may be deposited with Edward M. Duncan Esq., 762 Broadway, New York. Again we thank our brethren for all their kindness, and beg a continuance of their prayers for the increase of this Mission upon the Pacific Coast.

Acknowledgement of offerings from Parishes and individuals in the Diocese of California, per Mr. Wm. J. Kip, Jr., for the Pacific Coast Mission.

Mrs. H. W. Halleck \$40; Grace Church, San Francisco, \$48; Geo. W. Gibbs Esq., Grace Church, \$250; J. M. Van Wyck, \$200 (currency), \$140.50; Mrs. Crittenden, Grace Church, S. F. \$20; Mrs. McCrellish, Grace Church, \$10; Mrs. Catton, Grace Church, \$5, Ladies of Grace Church \$169; Gen. R. M. Kirkham, U. S. A., St. John's Church, Oakland, \$50; Trinity Church, San Francisco, \$22.80; St. James' Church, San Francisco, \$52.70; F. Townsend, St. James' Church, San Francisco, \$5; Mrs. Wigmore, Church of the Nativity, San Francisco, \$2.50; James Wicks, Grass Valley Church, \$15; Churchwoman's mite, \$10; Col. Hodges U. S. A. \$20 (currency) \$14.50; A Friend, \$2.50; Mr. Leadbeater, \$5.

All of the above are reckoned upon a gold basis.

The Post Office address of our Mission is *San Jose, California*, until further notice.

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## EDITORIAL.

### *SPECIALS.*

At the present time there are four Missionary Bishops in the home-field, whose salaries and travelling expenses, amounting, in the aggregate, to more than fourteen thousand dollars, per annum, are paid by the Domestic Committee. They also pay five hundred dollars, per annum, to each of five of our Western Diocesan Bishops, who are Missionary Bishops in almost every thing except the name. Besides this amount—sixteen thousand, five hundred dollars—paid to Bishops, the Committee are under pledges to pay stipends, ranging from one

hundred to one thousand dollars, per annum, to two hundred and ten other missionaries, amounting to sixty-three thousand, five hundred dollars. This statement agrees with the expenditure, made and pledged, for the year ending December 31st, 1867, and shows that the Committee, to complete the payments of that year, and to carry forward the work in hand, must receive during the present year for the *payment of missionaries*, at least, the sum of eighty thousand dollars.

Now, the point upon which, in this article, we wish to fix the attention of our readers, is, that contributions which are requested or directed to be paid over to any individual—Bishop, Priest, Deacon, or Layman—do not in the least aid the Committee in fulfilling their engagements. Contributions for the use of individuals are becoming so numerous and so considerable in amount, as to furnish to the Committee just ground for alarm; not, that Christians are at all likely to bring poverty and distress upon themselves by the frequency or largeness of their offerings to the Lord; not, that too much money is likely to find its way to the great Domestic field; no, if every dollar now given could, by miracle or otherwise, be made a thousand, the amount would be all too small to meet the pressing demand; but, lest the habit of designating offerings as special shall become so general as very seriously to diminish the amount needed to pay the hard-working missionaries the stipends, on which they largely depend for their ability to work at all, and to which they are entitled by faithful service rendered, and by sacred pledges made. They who plead for special contributions are, for the most part, mighty men in their pleading. They present a definite work, which is always more attractive than work that is general and presents its claims every year through the century. A plain Secretary and General Agent is dwarfed, becomes a mere pigmy, in his pleading, in the presence of Missionary Bishops who are in a fair way of conquering empires in the name of the Lord of Hosts. May our gracious God move all His people, to do what they can to forward all needed special work, and dispose them all not to forget the needs of those, without whose services the special work has no promise of satisfactory results. Our Missionaries cannot work without bread. On the first of January, 1868, twenty thousand dollars were required to pay for services already rendered, and then the treasury of the Domestic Committee contained less than five thousand dollars.

The total amount received by the Committee from October 1st, 1867, to January 1st, 1868, was \$26,841,72 and of this amount the sum of \$4,703,78 was designated as special to individuals, and so could not be used for the

payment of missionary stipends. Is there not occasion for alarm lest the missionaries themselves be driven from the field, or be driven to distraction through lack of what is needful to meet the demands of life and labor?

*“The laborer is worthy of his reward.” “He saith unto them, go ye also into the vineyard, and whatsoever is right, that shall ye receive.”*

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*JUST AS IT SHOULD BE.*

OUR subscribers, in larger number than ever before, are making their arrangements to keep company with us for another year, by forwarding advance payment, without the reminder of bills. This gives us fresh courage and makes us strong to work. Now and then one writes: “STOP THE SPIRIT OF MISSIONS,” and we stop sending it to him; but, for each name stricken from our list since the beginning of the year, several others have been added. We do not like to part with old friends, but, when we must, it is pleasant to welcome new ones in larger number. The number of new subscribers received since the beginning of the year, at the present date, Jan. 6th, is *two hundred*. At this rate, we shall not have to wait very long for the twenty thousand. We will do all we can to make our patience hold out. If it be one of the graces that gains fresh life by subjection to constant exercise, then there is ground for hope. We do not ignore the fact that there is a steady demand upon us for the exercise of the charming grace of gratitude. We do thank our friends most heartily for all that they have done, and are doing, to extend the circulation of THE SPIRIT OF MISSIONS, and we earnestly hope that, for the future, their rightful demands upon us for the exercise of gratitude will be so numerous as to make us ashamed to be impatient, or to suggest that more might be done than they are doing.

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*TOO HEAVY FOR HIM.*

NOT long since it was our privilege, in the prosecution of our work, to spend a little time with a good Rector, who believes it to be a very important part of his duty to keep his people thoroughly informed in regard to the needs of the missionary field, Domestic and Foreign. To this end he has, for more than a quarter of a century, given his personal attention to the procuring of subscribers to THE SPIRIT OF MISSIONS among his people. For many years, more

copies of this Magazine were sent to his parish than to any other in the country, and now there is only one to which we send a larger number. His habit has always been to have the package directed to himself, and on the Sunday morning after its arrival, to carry it to the church and see to the distribution of the copies in the pews of subscribers. Formerly, when the number of copies was not so large as at present, and the pamphlet contained fewer pages, the burden was not inconveniently heavy. We were with this good Rector shortly after he received the package containing one hundred and seven copies of the December number. He said to us: "Doctor, I have for many years; been in the habit of taking my packages of THE SPIRIT OF MISSIONS to church under my arm, but that December package was too much for me, I had to get a horse and wagon to help me with it."

Our reflection was, that a similar condition of things in all our parishes would soon relieve the Domestic Committee, and the Foreign Committee, and the Freedman's Commission from all anxiety about means to carry on the work which God, through His Church, has set them to supervise and direct. If any Rector in the land has a criticism to offer upon that reflection, we shall be glad to hear from him.

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*INFORMATION WANTED.*

Good Christian women, anxious to help those in need, come to us and write to us, to ascertain whether any of our missionaries are in need of clothing for themselves or their families. If any such will communicate with us in regard to this matter, giving a full statement of the articles needed, we can use this information to their advantage, and to the advantage of those who seek it. Those who are anxious to do good are benefited by knowledge of opportunities by which it can be done according to their means.

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*OUR HELPERS.*

The success achieved in organizing the Missionary Army, during the past year, is very largely due to the exertion of Rectors, Superintendents and Teachers to whom the plan commended itself. Without the services of these and other earnest helpers, far less would have been accomplished. Thankfully acknowledging our obligations to them, we ask for their co-operation during the present year. The hope of giving a missionary direction to the thoughts and lives of the more than twenty-eight thousand children already connected with this organization is very inspiring. The thing is possible, through the grace of God even certain, with reference to many of them if not with reference to all. Our helpers, we trust, will see that this opportunity to serve the Divine Master, by training others to serve Him, be not lost. If the children go wrong, the Church will go wrong, the country will go wrong, all will soon go wrong.



## DEPARTMENT

OF THE

# YOUNG SOLDIERS OF CHRIST

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### EDITORIAL.

DEAR YOUNG SOLDIERS: It is now just one year since acknowledgments of your bounty money began to appear in *THE SPIRIT OF MISSIONS*. None of you were enrolled in the Missionary Army till after Jan. 1st, 1867, and the acknowledgments in our present number are to Jan. 1st, 1868. And now it seems quite proper to let you know what you have done, during the period of twelve months, in the way of contributing money to help sustain and extend the Domestic missionary work of our Church. The total amount is \$8,221.82; and surely, this is something to be thankful for, but this is not all. You are now better informed than ever before in regard to the extent and needs of our missionary field. You have tasted of the luxury of well doing, and the hope is cherished and the prayer offered that this may become to you the sweetest luxury of all your life. Dear children, let us work on together another year, if it shall please our Heavenly Father to spare us, and let us work more and more earn-

estly every day. Many of those who gladly joined this Army organization in 1867, are not with us now, at the beginning of 1868. God has called them to higher and better service. Let us be found heartily working to promote His glory, when He calls for us. The whole number of Young Soldiers, enrolled in the year 1867, is 28,670, and this number is steadily increasing. We mean to have *one hundred thousand* in this Army, the number originally asked for, that is, we mean, while in our present position, to make all proper exertion that we are capable of, to attain this end. We have never been more hopeful in regard to this matter than at the present time.

Let us work on very courageously, dear children. God has given us a great work to do. Let us do it.

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AS WE EXPECTED.

WHEN our Army project was presented to the children of the Church and was seen to be attracting very general attention, some of our friends said, and perhaps more of them thought, that, after one year, it would fall to the ground and be no more heard of. We saw that these fears were based upon the assumption that, if the slight novelty of the plan were not the main thing depended upon, it was the only element of power that it contained. This was not *our* opinion. We admitted the existence of the novelty and declared our purpose to make the most of it in attaining the end in view. This end was to awaken a real interest in the minds and hearts of our children in the missionary work of the Church, and, if possible, to foster this interest till it should be felt as a moulding and guiding element of character and life, and ripen into complete personal consecration to the service of God. We have seen, in very many cases, the tender blade rising beautifully out of the little seed planted in good ground. We have seen the ear in the first stages of its formation. We are confident that, through Divine grace, the full corn in the ear will appear in due time. The novelty—never *over-exciting*, never *dangerous*—has mainly passed away. The interest which it helped to create, to a most encouraging extent, remains. The plan has not yet fallen to the ground. It is more thoroughly influential now than ever before. The Young Soldiers, enrolled last year, are already, in goodly number, renewing their engagements by a second annual payment of their bounty money. We have confidence in all of them. This, the best Army in the world, will not be weakened or dishonored by *desertions*. The work upon which it has entered is too good to be given up after one year's trial.

## GENERAL ORDERS: NO. 1. FOR 1868.

YOUNG SOLDIERS, when they forward to these Head-quarters their second year's bounty money, now due, will accompany it with their *Post-office address, the number on their cards, and stamps or money, for postage on badges to be returned.* Badges, for *Veterans*, or *Soldiers* for the second year, will be ready for delivery by the time this Order is read. Cards will be issued to *Soldiers* who are enrolled during the year 1868, as during the past year. Recruiting books are now open, and have in them more names, received since Jan. 1st than were forwarded to us during the corresponding period of last year. The work goes bravely on.

## MISSIONARY ARMY.

THE object of this organization is to interest the children of the Church in missionary work. The enrolment is for five years' special service, on the following terms: *Privates*, twenty-five cents *per annum.* *Captains* (boys), and *Color-bearers* (girls), one dollar *per annum.*

Members of the Guard of Honor (Sunday-school teachers and others, of any age), five dollars *per annum.* Sunday-schools may make their *Rectors* or *Superintendents*, *Colonels*, by the payment of fifty dollars, or *Generals*, by the payment of one hundred dollars.

## POSTAGE.

Single commission cards, three cents.
Three cards in one envelope, six cents.
Five " " " nine cents.
Eight " " " twelve cents.
Ten " " " fifteen cents.

Every two additional cards, in the same envelope, will require an additional three cents.

Money or stamps, for postage, at the above rates, *must* be sent to us when cards are applied for,—unless these are ordered to be forwarded by express, in which case the receivers must pay the freight.

NOTE. In place of the one dollar named above, we will receive FOUR SUBSCRIBERS to THE SPIRIT OF MISSIONS, at one dollar and fifty cents each, or EIGHT RECRUITS (privates), to be gathered from among their friends outside the Sunday-school to which they belong.

## NAMES AND NUMBERS OF REGIMENTS, AND NAMES OF REGIMENTAL MISSIONARIES.

No.		From	To
1.	Bp. KEMPER, Wisconsin, Rev. F. Moore	1	1,200
2.	Bp. SCOTT, Oregon, Rev. T. A. Hyland	1,200	2,400
3.	Bp. LAY, Arkansas, Rt. Rev. H. C. Lay	2,400	3,600
4.	Bp. CLARKSON, Nebraska, Rev. G. R. Davis	3,600	4,800
5.	Bp. RANDALL, Colorado, Rev. F. W. Winslow	4,800	6,000
6.	Bp. TUTTLE, Utah, Rev. G. W. Foote	6,000	7,200
7.	Bp. SMITH, Kentucky, Rev. J. Carmichael	7,200	8,400
8.	Bp. McLLVAINE, Ohio, Rev. W. C. French	8,400	9,600
9.	Bp. McCOSKRY, Michigan, Rev. W. N. Lyster	9,600	10,800
10.	Bp. A. LEE, Delaware, Rev. G. Hall	10,800	12,000
11.	Bp. JOHNS, Virginia, Rev. J. T. Clark	12,000	13,200
12.	Bp. CHASE, New Hampshire, Rev. J. Haughton	13,200	14,400
13.	Bp. HAWKS, Missouri, Rev. W. H. D. Hatton	14,400	15,600
14.	Bp. UPFOLD, Indiana, Rev. H. M. Thompson	15,600	16,800
15.	Bp. GREEN, Mississippi, Rev. J. Hewitt	16,800	18,000
16.	Bp. WHITEHOUSE, Illinois, Rev. J. W. Osborne	18,000	19,200
17.	Bp. DAVIS, South Carolina, Rev. W. P. Du Bose	19,200	20,400
18.	Bp. ATKINSON, North Carolina, Rev. ———	20,400	21,600
19.	Bp. KIP, California, Rev. G. Burton	21,600	22,800
20.	Bp. H. W. LEE, Iowa, Rev. I. P. Labagh	22,800	24,000
21.	Bp. GREGG, Texas, Rev. J. W. Tays	24,000	25,200
22.	Bp. WHIPPLE, Minnesota, Rev. A. Spor	25,200	26,400
23.	Bp. R. H. WILMER, Alabama, Rev. B. F. Mower	26,400	27,600



*For the Spirit of Missions.*

## RICHARD MORTON:

OR,

## MISSIONARY LIFE AND WORK.

## CHAPTER I.

Richard had been very quiet all the evening, and I had not spoken to him, after the first, for I saw that his thoughts were busy, and that he did not wish to be disturbed; so I sat with my knitting in my hands—I was making a little hood for baby—until he felt inclined to speak. At length he turned toward me, and I was quite taken by surprise, when he suddenly asked: “Meta, how should you like to go to Oregon?” Baby’s cap dropped from my hands, and I looked at my husband in astonishment; it had always seemed to me a very blessed and glorious thing that *other* people should be missionaries and go to the ends of the earth to carry the glad tidings of salvation, but I had never once thought of it in connection with ourselves. I felt sure, that with my husband’s talents and energy and goodness he would not be long without a parish at home, indeed I knew that he was at that very time considering a “call” that he had received the day before.

“How would you like it, Meta?” he asked again.

“Why, Richard,” I said, “how can you think of such a thing; you can easily get a parish at the East; there is surely no need of your going to Oregon!”

“No need?” said my husband, “Come here, and I will show you the need.” He turned to an atlas that I had seen him studying before, and opened it at the map of the United States. I stood beside him as he pointed first to one vast Western Territory, and then to another, bidding me compare their size with that of the States of our Eastern Coast, and remember how rapidly they were filling up with people, and how, as we had read from time to time in our SPIRIT OF MISSIONS, two or three, or in some cases, only one clergyman could be found in the whole of an immense Missionary Diocese. “And now,” he said, very quietly, after speaking of all this, “Is there no need of me at the West, Meta?”

“Yes, there is need,” I answered, “but clergymen are needed in the East, too; St. James’ Parish is as promising a field as you could ask, Richard, and it ought to be worked.”

“There will be no difficulty in securing a suitable clergyman for St. James’,” he said, “but it may not be an easy thing to find one who can and will go to that station in Oregon, which is calling so earnestly for some one to come over and help it.”

I did not answer immediately. Before we were married I had resolved, with earnest prayers for help to keep my resolution, that I would never let my own inclinations or feelings stand in the way of Richard's duty. That, as he had consecrated his life to God's service, so I would consecrate mine to help him as a woman may, but my strength had never been put to a severe test until now; our life had been very happy, and the scenes in which I had moved, had been exactly those that I liked best.

"Well?" said Richard, after waiting for some time for me to speak.

"If you think it is our duty," I began, then broke down suddenly with the exclamation, "Oh, think of baby, Richard!"

My husband looked grave, I know that he had been thinking of baby, a great deal, and of me too, but he only answered: "Baby can do without 'good society,' for some years, at least, and as for you and me, Meta, if we have to find our companionship in each other, will that be very hard?" He smiled so brightly, as he spoke, that I could not resist the impulse to smile back again, though my heart was by no means light.

"I know," he said, more gravely, "that if we go to the West, a great share of all the hardships to be endured must fall upon you; this is the only thing that makes me hesitate."

"It is so sudden," I said.

"We must think of it a little longer, before we decide," said Richard, "I do not wish to act hastily."

Just then I heard baby crying, up stairs, and I was very glad, for I wanted an excuse to run off by myself. I went up to baby, and as I sung her to sleep again, I must confess that some very sorrowful tears fell from my own cheeks, upon hers. Already I knew how it would be; I knew that no opposition of mine would turn my husband from that which, after due consideration, he felt to be his duty; more than that, I knew that, although I was not reconciled to it yet, this rebellious feeling must be, and would be, subdued by the grace of God. I held baby until long after she was sleeping quietly again. I thought how she would lose all the old associations that had clustered about my own childhood—how grandpapa would miss his "little birdie!" I thought of dear friends and old familiar scenes, of home comforts, and many things which must needs be left behind, and of the rough life, the care and toil to be endured in the strange West. And my thoughts were not wholly selfish; I thought of the grief of those whom we would leave behind, and more than all, of the hardships, the loneliness, the many trials that would fall upon Richard. And yet, when I laid my baby in her bed again, and stooped to kiss her dear little rosy face, it seemed as if the soothing tones of the childish hymns I had been singing, had found their way into my own soul. Ah, these babies, how many lessons we learn beside their cradles! Then the prayer rose to my lips: "Oh, Father, make me as a little child, submissive to Thy will."

When I went down stairs again, I was ready to say to my husband: "If it is our duty, Richard, we will go."

It is needless to tell all the conversations, the fears, the hopes, the sorrows and the pleasure—for there was pleasure—in the weeks that followed, before we had said good bye to those who loved us best, and stood watching the shore from the deck of the great ocean steamer which was bearing us away to an unknown land of strangers. It was a hard parting, but we had baby and each other, and that was a great deal.

(TO BE CONTINUED.)

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## MISSIONARY CORRESPONDENCE.

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### TENNESSEE.

SOMERVILLE.—REV. J. J. RIDLEY, D. D.

REV. AND DEAR SIR:—Upon reaching this point I wrote you my first impressions of the field, and informed you that at the breaking out of the war, there had been built a beautiful Gothic Church, large enough to seat three hundred persons, that it was in an unfinished state, that there was no bell, organ, font, Communion-service, chandelier; lamps, or books for church or Sunday-school, that the bell-tower had been left in an unfinished state, and from exposure was in danger of tottling down; that the means of the parish had, from the chances of war, been so diminished that it was impossible that our needs could be supplied within ourselves, and consequently I appealed to our brethren for help in our extremity; that appeal, much to my regret, never reached the eye of the Church, but, through private and personal appeals, we have had a portion of our wants supplied. Miss E. J. P. Shields of Philadelphia, Rev. W. Allen Johnson of Burlington, N. J. and W. George Barnes, of Hartford, Connecticut, have generously responded to my appeals, and through their aid, a Communion-service has been obtained and an organ bought. To Rev. G. W. Southwell I am indebted for aid. Our necessities are still urgent, and any further assistance would be well bestowed and gratefully received. I am anxious to build a chapel for the freedmen, of whom we have in this town a very large number. Had I the means of erecting a plain, church-like structure, which I could do for \$1500, I would most cheerfully and earnestly labor with and for them. If left to themselves they must inevitably lapse into barbarism. I would teach them in Sunday-school, and have frequent services and preach to them. I feel a very deep in-

terest in them, and am laboring with them, but, for want of a church building, I cannot hope for such results as might be confidently wished for, had I a house exclusively devoted to them.

The prospects of this parish are very encouraging. The congregations are steadily increasing. I have services on Wednesday and Friday afternoons, with lecture on Friday. Service, Sunday morning and afternoon with sermon, and service once a month five miles in the country, and have made an appointment for a weekly service twelve miles in another direction. On last Sunday I went seventeen miles into Mississippi and preached twice. I have a promising Sunday-school, which I superintend in person, and have baptized thirteen infants (white), have added several to the Communion, and have a promising class for Confirmation.



### GEORGIA.

MARIETTA.—REV. J. J. HUNT.

REV. AND DEAR SIR :—At our services there has been about the average attendance, and the interest felt by our friends, if not excited by great success, is not abated.

As is experienced in the beginning of Church enterprises in communities long preoccupied by teaching of different character from ours, where both prejudice and education are to be overcome, the attachments even of our own people are often tried by the slowness of progress and apparent want of success. This they sometimes ascribe to want of interest on the part of some, who may at times express themselves favorably, but who from causes best known to themselves do not openly identify themselves with the advocates of the Church. When my good Bishop placed me in this position he warned me, and others, of many of these things, and counselled patience, perseverance and faith, anticipating success, though it might be delayed longer than our anxious wishes would desire. The few members embraced in my field are firm in the expectation of this. As the condition of our country improves, and society is allowed to settle down to its proper and comfortable condition, our towns will improve both from natural advantages and the enterprise following immigration. That is the source to which I look for much of the success of the Church. A railroad in progress from Alabama, terminating at Dalton, will no doubt induce emigration, and we may hope for some Churchmen. We have (as I may have stated before) a deed of a very eligible lot for church and parsonage. I hope soon to build to suit our needs; though our people are poor, very poor, and must have help; they are doing with a hearty generous will, all they can. We had a pleasant visit from Bishop Quintard, who gave such encouragement as his observation warranted, repressing anything like despondency, and advising us to take immediate measures for

putting up a cheap house for present use, to be replaced by a larger as space may be needed and means increase, telling us that a small common house is better than none, giving a local habitation as well as a name, offering a shelter instead of depending on school-rooms or hired rooms, showing some prospect of permanency, and in some measure taking away the plea of uncertainty which is sometimes offered as a reason for not coming out and openly uniting with us. The vestry will take measures soon to act on this suggestion by soliciting aid in our Diocese. How much they can raise in this way remains to be proved, for our people are known to be very poor. For the remainder we must trust to the generous liberality of friends abroad, who, we hope, will respond when applied to.

I visit as often as I can the families I hear of as claiming Church connections, but who are too far off to attend regular services for want of proper conveyances, having lost almost every thing.

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**VIRGINIA.**

OAK GROVE.—REV. F. E. LOCKE.

REV. AND DEAR SIR :—Soon after making my last report, I was called upon to officiate at a funeral outside of my parish. I preached on the occasion, and have continued to hold an afternoon service once a month at the same place.

The attendance on these occasions has been large and encouraging. I shall continue to hold an afternoon service as long as the weather permits. The people who attend come mostly on foot. They are plain and uncultivated, but listen with great attention, and are anxious for me to preach to them. There are no Church people among them, and they are unacquainted with our services. During this quarter now about to close I have been absent from my parish two Sundays. Not long since, I attended an association in Lancaster County and preached three days in White Chapel. About a fortnight since I attended an association in St. Margaret's parish in Caroline County, and preached three days to large, attentive and deeply interesting congregations.

Next Sunday, I have made an appointment to preach in Over-Wharton Parish, in King George County. This parish has been vacant for some time. During the war, Lamb Creek Church was very much torn to pieces. Its repairs have been commenced, but cannot be completed for want of funds.

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**MISSISSIPPI.**

HOLLY SPRINGS.—REV. W. M. PETTIS.

REV. AND DEAR SIR :—Northern Mississippi presents a large and interesting field for missionary work. The people are anxious to hear, and willing to follow,

but workmen cannot be found to take p<sup>o</sup>ssession of the land. I do all that I can, and being the only clergyman in this section of the State, I have to go about right much. I officiate at St. Andrews near here, also at St. John's rather farther off. The two parishes combined, with some little help from your Board of Missions, would be able to support a Rector. At St. John's they have a good rectory with a glebe of an hundred and sixty acres of rich land, which would furnish a good home and some provisions to the incumbent. I am trying to get some active brother to take the place. The people though poor, are willing to contribute a fair proportion of their earnings to the support of a minister. The two parishes are about eight miles apart. The Lord has blessed this section with a rich harvest, and our people will be able to do something towards re-occupying the spiritual waste places.

In my own parish we are occasionally doing a little on our church building, and hope by next Easter to have it in a comfortable condition. The Church-school "St. Thomas' Hall," is once more in operation. As Rector of the parish I am officiating Rector of the Hall. Rev. R. D. Carter a priest of the English church is the head master. We hope to build up a flourishing school.



## KANSAS.

FORT SCOTT.—REV. J. MILLS KENDRICK.

REV. AND DEAR SIR:—My report has been delayed for a few days, by the Bishop's visitation. He spent the eleventh Sunday after Trinity with us, remaining until the following Wednesday. He confirmed one person. This is the first Confirmation which has ever been held in this parish, though not the first visitation it has received. The Bishop has been here twice before, perhaps three times. While it is very much to be regretted that others did not present themselves for Confirmation, there is reason to hope, I think, that the example of this one person will have its influence. I think there are some in the congregation who have been ashamed to be the first to come forward. There came to the Communion for the first time, on the Sunday the Bishop was here, a young man who had been confirmed several years before in the East, but who left home immediately afterwards. I found him here when I came. These cases do not leave me altogether without visible encouragement.

I will follow the plan of my last letter in making up this report.

1. *The Congregation.*—This has not been falling off—perhaps increasing a little. At any rate the attendance has been more uniform than heretofore. I have very frequently an attendance of forty in the morning, and very often nearly as many in the evening. The attendance from the families we have in connection with the congregation, might be much larger, but it has been considerable

smaller. Nothing has been done during the two months in the direction of the material interests of the Church.

The Wednesday evening service is somewhat better attended than in times past. There has frequently been no attendance. I have secured the attendance of a number of the older Sunday-school children, and we can always have the service now, and more of the older people are attending than formerly.

II. *The Sunday-schools.*—The attendance upon these has not varied much from my last report. I have not yet accomplished what I have hoped for. It is not necessary to recount the difficulties here. One of them is the want of Sunday-school books, and this is a very serious want. We need out here as attractive Sunday-school books as are needed anywhere. Second-class books will not answer our purpose. We cannot retain many of the children who come to us occasionally, because they can find more attractive books and in greater variety elsewhere. I feel sometimes like asking help in the matter. It is so important that we should be able to take possession of these children here, and train them up in Church ways.

III. *The Parish-school.*—I reported in my last letter that our school had opened. It has had a good degree of success. We have now an attendance of thirty scholars, with good prospects for another session. The young lady who has had charge of the school returns to her home in Ohio next month, but arrangements have been made with another lady to come out and take her place. I think that this school, of all our Church work is in the most encouraging state. We have the use of the City Hall, which is situated so near that we can have the devotional exercises of the school in the church. My plan is to use a considerable part of the Morning-service. The Church catechism is taught in the school. My effort is to make it thoroughly a Church school, as it is for the Church's sake that I undertake the work.



### KENTUCKY.

#### PEEWEE VALLEY—REV. J. CARMICHEL.

REV. AND DEAR SIR :—This third quarter of my missionary year has been one of happy promise to our Church here. Seven candidates were confirmed by our venerable Bishop, all, with one exception, being from other religious denominations. Others were anxious to receive the holy rite, but, as I could not fix definitely the time of the Episcopal visitation, they were unfortunately absent from the neighborhood, either on business or in search of health. An early visit from Bishop Cummins is already arranged, and my next report will, I trust, exhibit a yet larger increase.

In July I commenced regular service in a Baptist meeting-house, on the extreme limits of the neighborhood, adjoining Peewee, where no worship had been held

for years, and Episcopal service never before. The attendance was *very large*, and participation in the service most remarkable for persons hitherto unused to the liturgy. But, alas, the use of the building was withdrawn from us. The Church was too favorably welcomed, and the prejudice of a few trustees had to be gratified at the expense of the Gospel to the multitude. While our services have thus been interrupted, the work has not been abandoned. I have offered to rent the building for two Sundays in each month, but if I fail in this, I shall devise some other plan. This episode in my experience may be taken as an index of the general animus towards the church in Kentucky. Causes which it is unnecessary to mention, have created dissatisfaction and distrust among the members of other denominations, and *the many* are secretly longing for permanency and security in a Church whose teachings are after the doctrine of Christ, and whose foundations are sure and steadfast. Most of these are ignorant of the Church, or know it only through the trite slander of being "Romish," or formal and cold. Not controversially, nor by contradicting any of their favorite ideas, but merely for the sake of truth, to open the Prayer-book, and show how its doctrines are those of the blessed Master, and its liturgy conducive of that personal piety, so precious in His sight, has a wonderful effect. All that this people need in Kentucky is an intelligent *contact* with the Church, and, the Lord being my helper, they shall have it about here. Yesterday was the second anniversary of my labors here. In that time twenty-three have been added by Confirmation; one has gone to prepare for the sacred ministry; all, I devoutly trust, are written in the Lamb's Book of life, and so many of the sheep gathered, as to swell our communion list to sixty-two. There have been many trials and embarrassments in this work, but they have made sweet the promise, they that sow in tears shall reap in joy. Even now the joy of the morning seems to be dawning here, may the Eternal Spirit bring it to noon-day brightness, and peace, in the building-up of all this people, in the salvation of sinners, to the glory and honor of our Lord, and to this end may I not bespeak the prayers of all God's people, who love and long for the prosperity of Zion?

*The Spirit of Missions* is ever welcome to me. I will send you a list of subscribers very soon.

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## ACKNOWLEDGMENTS.

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The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from December 1st 1867 to January 1st, 1868:—

MAINE.			
<i>Dexter</i> —Messiah.....	\$1 60		
<i>Eastport</i> —Christ.....	4 23		
<i>Gardiner</i> —Christ, of which for Bishop Randall, \$81.....	83 00		
“ A Friend for Bp. Whipple...	40 00	128 83	
NEW HAMPSHIRE.			
<i>Drewsville</i> —St. Peter's.....	5 00		
<i>Keene</i> —St. James' of which Bishop Tuttle, \$9.....	23 65	28 65	
VERMONT.			
<i>Burlington</i> —Episcop. Institute of which from Rev. T. A. Hopkins, \$35.....	100 83		
<i>Middlebury</i> —St. Stephen's Advent.....	20 00		
<i>Rutland</i> —Trinity of which from Mrs. H. Strong, \$1.....	34 39		
<i>Windsor</i> —St. Paul's.....	1 00	156 22	



MASSACHUSETTS.

Boston—Messiah.....	12	90
Dorchester—St. Mary's Advent of which for Kansas, \$25.....	145	29
Dedham—St. Paul's of which for Bp. Randall, \$45; Bp. Tuttle, \$45.....	90	00
Groton—Anon.....	2	00
Great Barrington—St. James'.....	31	65
Millville—St. John's.....	14	16
Springfield—Christ, a member.....	4	00
Taunton—St. Thomas', Advent.....	90	00
Wilkinsonville—St. John's, Advent.....	4	10

RHODE ISLAND.

Providence—St. Andrew's S.S. of which for Bp. Whipple, \$100; for P. C. M., \$15; for Bp. Randall from Nellie Manchester, \$1.....	119	00
Providence—Grace, a member per Rev. D. Henshaw.....	5	00
" Grace S. S. for Fairbault. St. John's, Morn. S. S. quart, pledge for Bishop Lee, Iowa.....	43	95
" St. John's Advent collection for Domestic Mis- sions.....	296	23
South Scituate—Trinity S. S.....	2	50

CONNECTICUT.

Bridgeport—St. John's, Mrs. C. H. Averill for Church Beau- fort, S. C.....	5	00
Fairfield.....	60	
Guilford—Christ.....	15	00
Hartford—"C.".....	5	00
" Trinity, of which for Rev. M. Hoyt, \$25.....	43	77
" Trinity, for S. L. B. Fund.....	50	00
Hunting'on—St. Paul's.....	5	00
Hamden—Grace.....	22	73
Milford—St. Peter's.....	16	00
New Britain—St. Mark's and S. S. of which for Rev. E. S. Thomas, \$12.....	24	00
New Haven—St. John's.....	10	00
" Trinity S. S. for Bishop Tuttle.....	48	53
Norwich—M. & N.....	20	00
New London—St. James', of which from S. S., \$15.80; for Bp. Tuttle.....	159	80
Oxford—St. Peter's.....	5	00
Round Hill—Calvary.....	2	86
Roxbury—Christ, of which for Nasho- tah, \$3; for Rev. S. D. Hinman, \$3.....	11	00
Sherman—St. Polycarp for Bp. Tuttle.....	1	25
Watertown—Christ.....	50	00
Waterbury—St. John's, of which from S. S. Class, \$7; and for Bp. Whipple, \$50.....	275	00
" St. John's Busy Bees for Rev. Dr. Breck.....	400	00
West Hartford—St. James' for Rev. E. A. Goodnough.....	9	53
Wallingford—St. Paul's.....	13	00

NEW YORK.

Albany—St. Peter's.....	140	98
Astoria—St. George's.....	71	01
Brooklyn—Grace, Alice and Edith Bennett.....	4	00
" Grace, for Bp. Clarkson.....	78	00
Canton—Grace, for Bp. Lay.....	15	00
Cold Spring—St. Mary, for S. L. B. Fund.....	28	26
Delhi—St. John's, for Bp. Tuttle.....	9	00
Fort Edward—St. James'.....	10	00

Islip—St. John's, Mission. Box for Utah, Jamaica—Missionary Box, Flora, Lucy and Nellie Butler.....	1	25
Kingston—St. John's.....	20	51
Morris—Zion.....	25	28
Morrisania—St. Paul's S. S., for Bishop Tuttle.....	82	10
New York—Annunciation.....	69	63
" Advent, add'l.....	27	00
" Calvary.....	1423	18
" Grace, a lady.....	100	00
" "F" of which for S. L. B. Fund, \$100.....	300	00
" St. Andrew's (Harlem) S. S., ".....	118	54
".....	75	00
" St. John's Chapel.....	100	00
" St. Luke's, a member.....	5	00
" T. F. B.....	5	00
" M. A. H., Christmas Present for two Missionaries.....	50	00
" Prot. Episcop. Jewish Mis- sion.....	1	50
" Savings three little girls... Mission. Box Grace and Carrie Walter.....	50	
Potsdam—Trinity.....	3	50
Phillipstown—St. Phillips.....	48	85
Red Hook—Christ.....	18	24
Scarsdale—St. James' the Less.....	5	00
Troy—St. Paul's.....	18	50
West Troy—Trinity.....	250	00
Williamsbury—St. Mark's, S. L. B. Fund.....	29	15
Yonkers—L. C. Jr.....	35	00
" St. Paul's.....	2	20
	50	00

WESTERN NEW YORK.

Constableville—St. Paul's.....	11	43
Buffalo—St. John's, James P. White, Esq., of which for Bishop Tuttle, \$25; Bp. Rundall, \$25; Bp. Whipple, 25; Bp. Clarkson, \$25.....	100	00
Geneva—A Friend, for Bishop Tuttle... C. B. B., for Bishop Tuttle.....	10	00

NEW JERSEY.

Bergen Point—Mrs. C., \$5; Mrs. H., \$5, for P. C. M.....	10	00
Mrs. Sutphen, for P. C. M.....	10	00
Bordentown—Christ, of which from S. S. \$10 30, for Dakota.....	50	20
Elizabeth—St. John's, a Member.....	5	00
Jersey City—Grace, Mrs. Ruderow, for Bishop Tuttle.....	3	00
" St. Matthew's.....	71	50
" Trinity.....	20	00
New Brunswick—St. John's, a Friend... Newark—Grace.....	100	80
Orange—Grace, James Halsted, 67c; Annie Halsted, \$1.00; J. H. Halsted, \$1.00.....	2	67
Paterson—St. Paul's.....	13	66
Plainfield—Mr. Humbert.....	5	00
Princeton—Trinity, of which for Utah, \$5; for Salt Lake City, \$6.....	50	75
Perth Amboy—A Friend.....	10	00
Woodbridge—Trinity.....	6	50

PENNSYLVANIA.

Allentown—Grace.....	13	28
Columbia—St. Paul's.....	5	00
Frankford—St. Mark's, for S. L. B. Fund, per Am. Ch. Mis- sion, Soc.....	22	00
Kingsessing—St. James' S. S., for Nashotah.....	46	02
Muncy—St. James'.....	32	50

Philadelphia—Ascension.....	33	30	
“ St. Peter’s.....	833	13	
“ Rev. A. Fullerton, Jr., for Mission in South, \$15; for P. C. M., \$5; for Ch. at Camden, S. C., \$7.....	27	00	
Radnor—St. David’s.....	15	58	
Williamsport—Christ.....	44	25	
“ Christmas offering in memory of Papa from his children.....	10	00	
Wilkesbarre—St. Stephen’s, per Am. Ch. Mission Soc.....	15	00	1097 06

PITTSBURGH.

Eckley—St. James’.....	25	00	
Erie—St. Paul’s.....	57	00	
Carlisle—St. John’s, for Bp. Whipple.....	12	00	
Charliers Creek—St. Luke’s.....	3	50	
Meadville—Christ.....	16	00	
Washington—Trinity.....	34	06	147 56

DELAWARE.

Newcastle—Emmanuel, weekly deposit for three monts in Family Mission Box.....	9	25	
“ Emmanuel “.....	33	21	
“ Contents Georgie’s Mis- sion Box.....	1	00	
Stanton—St. James’, for S. C. F.....	3	00	
Wilmington—Trinity, for Bp. Clarkson,	200	00	246 46

MARYLAND.

Baltimore—St. James’.....	1	50	
Berlin—Worcester Parish.....	5	00	
Catonsville—St. Timothy.....	3	00	
Cumberland—Emmanuel, of which from S. S., \$74; from Young Ladies Bible Class, \$40; for Bp. Tuttle.....	114	00	
Frederick—All Saints.....	115	00	
Hagerstown—St. John’s.....	27	00	
Leonardstown—St. Andrew’s.....	5	00	270 50

SOUTH CAROLINA.

Beaufort—St. Helena.....	7	50	7 50
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GEORGIA.

Augusta—St. Paul’s.....	35	00	
La Grange.....	2	00	37 00

TENNESSEE.

Memphis—Good Shepherd.....	10	50	
Summerville.....	7	50	18 00

KENTUCKY.

Frankfort—Ascension, Advent.....	60	00	
Jefferson Co.—St. Matthew’s.....	5	00	65 00

OHIO.

Columbus—St. Paul’s.....	39	56	
Cleveland—In Memoriam Minnie King Lee.....	2	00	
Painesville—St. James’.....	50	00	
Toledo—Trinity.....	66	00	157 56

INDIANA.

Crawfordsville—St. John’s.....	18	00	
Fort Wayne—Trinity.....	26	82	
Madison—Christ.....	15	00	

Terre Haute—St. Stephen’s.....	15	34	
Valparaiso—A Communicant.....	1	00	
Vincennes—St. James’.....	13	25	
Warsaw—St. Andrew’s.....	15	00	104 47

ILLINOIS.

Alton—St. Paul’s.....	5	52	
Deatur—St. James’, Advent.....	2	80	
Galena—Grace.....	13	55	
Lockport—St. Paul’s, for S. L. B. Fund,	2	00	
Peoria—St. John’s.....	6	00	
Rock Island—Trinity.....	10	00	
Waukegan—Christ.....	23	82	63 69

MICHIGAN.

Ann Arbor—St. Andrew’s.....	58	85	
Detroit—St. Peter’s.....	4	00	
“ St. Paul’s.....	129	00	
East Suginaw—St. Paul’s, for P. C. M.,	8	80	
Kalamazoo—St. Luke’s.....	23	00	
Marshall—Trinity.....	12	60	236 25

WISCONSIN.

Oconomowoc—Zion.....	9	00	
Oshkosh—Trinity.....	35	44	
Platteville—Trinity.....	5	05	
Sheboygan—Grace.....	9	45	
Sheboygan Falls—St. Peter’s Mission...	6	21	
Waupacca—St. Mark’s.....	5	00	70 15

MINNESOTA.

Austin—Christ.....	2	30	
Wabasha—Of which for S. L. B. Fund, \$8.75.....	17	50	19 80

IOWA.

Burlington—Christ.....	33	55	
Cedar Rapids—Grace.....	8	56	41 91

MISSOURI.

Kirkwood—Grace.....	128	35	
St. Louis—Christ, Advent.....	230	60	
“ St. George’s, Advent.....	160	00	
“ St. John’s “.....	45	20	
Palmyra—St. Paul’s.....	11	00	575 15

LEGACIES.

Estate Mary E. Wood, rent 1/2.....	15	00	15 00
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MISCELLANEOUS.

One-half proceeds Board of Missions collections, October, 1867.....	118	07	
Anon—For Rev. Dr. Breck, \$1.50; for S. L. B. Fund, \$1.50.....	3	00	
A member of a poor Parish, for Bishop Lay.....	1	00	
Receipts for “Young Christian Soldier” for month of December.....	1232	61	1354 68

YOUNG SOLDIERS OF CHRIST.

Receipts for month, of which from Mass., Dedham, St. Pauls, for quart. payment of pledge in support of Mis- sionary, \$75.....	292	28	292 28
Total receipts for the year ending Dec. 31, 1867, \$5238 05.....			

Total.....	\$11,079	27
Amount previously acknowledged.....	15,762	45
Total since Oct. 1st, 1867.....	\$26,841	72

# FOREIGN MISSIONS

OF THE

# PROTESTANT EPISCOPAL CHURCH.

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FEBRUARY, 1868.

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## EDITORIAL.

### *MONETARY TROUBLES AND THEIR LESSONS.*

THE question often arises in our mind, how will the present monetary depression affect our receipts for this year? It is a very important question. If they are affected unfavorably, the great work we have in hand must be embarrassed and hindered—if favorably, that work can go on. We trust it will be the latter. There should, at least, be no falling off. If retrenchment must be made let it not begin with the contributions to missions, but with some of the luxuries of life. Our missionaries are living upon just as little as possible. If any class of men in the world should be provided for comfortably, it is our faithful, self-denying missionaries in foreign lands. With all their other trials and toils they must not be denied, by the Church at home, the necessary comforts of life.

The effects of monetary troubles, in times past, have been rather favorable to missionary contributions than otherwise, and we trust the same will be the case in the present depression, arising from a stagnation in business, and apprehensions for the future. In these “changes and chances,” men are led to realize, more fully than in times of commercial prosperity, that riches are uncertain and make to themselves wings, and they are led to inquire of themselves whether they have honored the Lord with their substance as they should have done—and when they come truly to consider that it is the “Lord that enableth them to get wealth,” and that a certain proportion of their worldly possessions belongs especially to Him for the purpose of spreading His kingdom throughout the world, there is no retrenchment, but rather an increase of their contributions

to the Lord's treasury. We are by no means disposed to borrow trouble concerning the future—"sufficient for the day is the evil thereof." It is the Lord's work, and the hearts of the people are in His hands.

If there are any, however, who may chance to read these lines, who are experiencing these monetary troubles, or are filled with doubtful and depressing apprehensions of the future, we would commend to them the example of the English gentleman who changed his contribution to a charitable object from twenty-five to fifty pounds, immediately after receiving the intelligence that one of his ships had been lost at sea; remarking, that "if that was the way his property was going he must make a better investment of it;" and also that of a man in one of our western cities, who, after having lost a foundry by fire, gave a large sum towards the endowment of a charitable institution saying, that "he wished to found a foundry that could not be so easily destroyed."

We trust that the present monetary depression may be overruled for good, and that many may be led to make larger investments in those treasures that neither moth nor rust can corrupt, and thus "lay up in store for themselves a good foundation against the time to come."

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*MEMOIR OF THE REV. C. C. HOFFMAN.*

Through the kindness of the author, we have received a copy of the *Memoir of the Rev. C. C. Hoffman*, by the Rev. George Townshend Fox, M. A., published by Seeley, Jackson & Halliday, London. It is to be republished in this country by A. D. F. Randolph, 770 Broadway, New York. The preface is by the Lord Bishop of Carlisle.

It is a volume of three hundred and sixty pages, handsomely gotten up, and beautifully illustrated with fine tinted cuts of the principal places that formed the scenes of Mr. Hoffmans's labors. It will be eagerly sought after by the friends of the African Mission, and especially by the many friends of that devoted Missionary.

The life of such a spirit, devoting itself so unreservedly, so unostentatiously, and with such heroic perseverance and self-denial to the Master's work, could not but be full of interest, and the portraiture here given is simple and faithful, and cannot but inspire all who read it with emotions of gratitude for such an example, and with renewed interest in the cause for which he gave his valuable life. This *Memoir* is a rich legacy to the Church. Great was the usefulness of those

seventeen years of faithful labor among the heathen, but greater and wider will be the influence of his example now that its light will be reflected through this Memoir into thousands of hearts. An arrangement has been made by which his surviving widow and children are to receive the proceeds of the sale of this Memoir over and above the cost of publication.

The accounts of his missionary journeys to Bohlen station, sixty miles interior, are most thrilling. It was under these great labors that his strength gave way never to be revived.

Bishop Payne thus speaks of these labors in an appendix furnished by him to this Memoir :

“His journals of tours to Bohlen and the interior, indeed only spoke of the beauties of nature, of people thronging to hear the Word, and of the open doors on every aide, with ever enlarging circles for evangelical ministrations.

But the exposure to heat, and rain, and wading over swollen streams and sleeping on earthen floors in small smoky huts, with often the poorest fare and sometimes little or none for most part of the day, told sadly on his delicate frame. His wife after his death assured me that he often returned home with feet so blistered and body so worn, that days of bathing and nursing were requisite to restore him to comparative comfort, yet, such hardships he would bear to the last. Just before his death he made a visit to Cavalla, and though a comfortable home was only five miles distant on one side, and our house only as far on the other, he slept in a native hut, on the clay floor, because only thus could he visit the stations and preach in the villages between the two places. No wonder that when such a good man died, five hundred missionaries, Liberian and native ministers, catechists and christians, should follow him in tears to his grave, as their best benefactor, devoted pastor, most earnest and successful missionary, a very ‘Barnabas,’ to Africa and the Africans.”

His dying words deserve to be written in letters of gold. “DON’T GROW WEARY ; REMEMBER WHO HAS PROMISED, ‘LO I AM WITH YOU ALWAYS.’ LET NOT THE CHURCH GO BACK, BUT RATHER INCREASE HER EFFORTS MORE.”



*DEATH OF DEACON DZAU.*

Deacon Dzau, who formerly labored in connection with the Church of England Mission at Shanghai, has, since the discontinuance of that mission, been laboring in connection with our own work in that city. Our last advices in-

forms us of the death of this estimable man. The Rev. Mr. Thomson, writing under date of October 15th, says: "I am sorry to report the loss of Dzau, the Deacon of the Church of England Mission. He died on the 8th inst. A good and earnest helper, I miss him much. His death has given me extra work for a time."

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*A WARM WELCOME TO BISHOP PAYNE.*

Bishop Payne reached Cape Palmas on October 30th, and Cavalla, Nov. 5th. He received a very warm welcome at both these places, and at the other stations which he visited, particulars concerning which are given in two letters inserted in our present number. On Sunday, Nov. 3, large congregations attended the services at St. Mark's, Cape Palmas, and St. James', Hoffman Station, where the Bishop preached. The state of things at the Stations visited, is reported as encouraging, and the Bishop states that what he has been permitted to witness since his return compensates him a thousand fold for what he has done or suffered in Africa.

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*ARCHDEACON WILLIAMS AND BISHOP SELWYN.*

The natives of New Zealand, and especially the Christian portion of them, will grieve over the death of Archdeacon Williams of Paihia, and the acceptance of the See of Lichfield by the Bishop of New Zealand. They will mourn over these losses, because they were both of them men who were remarkably suited to the wants of the country. Besides having an earnest desire to promote the spiritual well-being of the natives, the late Archdeacon and Bishop Selwyn possessed that courage, endurance, and enthusiasm, which peculiarly fitted them to be leaders in the missionary work among such "a noble race of savages," as Samuel Marsden, and the missionaries who succeeded him, have declared the New Zealanders to be. They were men, too, who were not afraid to denounce the encroachments and injustice of the foreign settlers, and the colonial government, while they many a time succeeded in persuading the injured and indignant natives to lay aside the weapons of war, wherewith they purposed to avenge their wrongs.

In a recent speech at Belfast, Bishop Selwyn thus defended the natives of New Zealand: "It is the force of circumstances that has driven them into their

present position. Do not charge their present position and its evils upon any peculiarities of race. I believe that my own New Zealanders, are as true-hearted, as kind-hearted, and as hospitable a people as are you yourselves in Ireland. But, under unfavorable circumstances, they have been driven into what seems rebellion. And let their position be what it may, I can assure you that no murderous spirit, no spirit of rancor or hatred—is in their hearts. The people are full of a desire to be united to the English nation. More than that, they have given of their land to me; and, to take one example, land was given me for a purpose described by themselves in these words—‘We give this as a site for a college for the two races to be brought up together as one people, in the fear of God and in the love of Christ, and in obedience to the Queen.’”

As the natives continue to be despoiled of their land, and otherwise ill-treated, it seems a great pity that so experienced and influential a man, as he who has been so long the metropolitan of New Zealand, should be no longer in the country.

#### THE CHARACTER OF ARCHDEACON WILLIAMS.

The Auckland *Southern Cross* refers to the late Archdeacon as a great man, for a long time the leader of the Mission, and through whose enterprise mainly, New Zealand was occupied by missionaries, and gives the following sketch of his character:—

“Henry Williams, late Archdeacon of Paihia, was originally an officer in Her Majesty’s service, and occupied the post of lieutenant on board the “Thames.” Like his brother sailor, Nobbs, who with a solitary companion, sailed from South America across the Pacific to search for and labor among the inhabitants of Pitcairn’s Island, he devoted his life to the cannibal barbarians of New Zealand, where he landed in 1823, having been ordained in the previous year, and having come from Sydney in company with the venerated Samuel Marsden. Other missionaries had been before Henry Williams, but from his time the mission assumed the aspect of a consolidated and steadily advancing work. His skill in navigation, his coolness, and his courage enabled him to visit in his boat all parts of the island. Wherever a war was, there he was found in the midst of the hostile parties, allaying their resentments and promoting peace. The natives could not comprehend Christianity, but they felt that there must be something noble in those influences that could impel those men to undertake such journeys and endure such hardships for their good. The name of “missionary” became the most honored in the land, and deputations were sent up from all parts

of Paihia to beg for one of these teachers. This point, however, was not reached without great struggles; and the little bark seemed often on the point of foundering amid the angry elements. . . . . It was rough work, and the men were equal to it. Henry Williams laughed at dangers and despised hardships. It was nothing to him to wander for three months at a time in his boat on expeditions with those wild men, till at last "Kara wha" (four eyes)—the name given because of his spectacles—was known in every part of the island."

The *Church Missionary Intelligencer* says:—"When the Ven. Archdeacon H. Williams reached New Zealand in 1822, it was the home of a barbarous race, "whose feet were swift to shed blood," and whose cannibal atrocities were the horror of the civilized world. Light had been kindled in the Bay-of-Islands district, and it was struggling to make its way southward, where the gloom lay thickest. In the onward movement, he helped with all the energy of his character, and how effectively, the records of the past will testify. No reports ever reached us from any mission more full of deep interest, than those which came to us from the venerable missionary who has just gone to his rest."

#### BISHOP SELWYN'S SPIRIT.

Bishop Selwyn has shown many of the same characteristics as Henry Williams, and especially in his adventurous spirit, untiring zeal, and ardent love for the native race. When the mission in New Zealand had spread so extensively that there were five Dioceses, each with a Bishop and Diocesan Synod, and it was felt the time had come for entering upon new fields, the Metropolitan of New Zealand sailed Northward in his missionary yacht in search of these fields. He was careful, however, to *pass by* all the groups of Islands on which there were missionaries of any Protestant Society laboring, and he kept on his course until he arrived at the Melanesian group, away up near the Equator, which he found entirely unoccupied. He succeeded in persuading some of the Melanesian youths to accompany him to New Zealand, to be educated, and afterwards in getting a Bishop (Patteson) consecrated for Melanesia. "We make a rule," says Bishop Selwyn, in one of his published addresses, "never to introduce controversy among a native people, if the fairest openings for missionary effort lie before us, yet if the ground has been pre-occupied by any other religious body, we forbear to enter."

After the recent Conference at Lambeth was over, he made a tour in Ireland seeking to enlarge the interest of the Christian people of that country in Foreign Missions. He at the same time pleaded vigorously for Christian union as a



source of strength in Christian work. "It is," he said, "for the advantage—eminently the advantage of true religion, that all the great Protestant bodies should be thoroughly united in character, and at peace one with another."

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ANOTHER WITNESS.

Mr. R. G. Ware, who left the Mission House, Philadelphia, last year, for Cape Palmas, writes as follows from the latter place, under date of November 8th :—

"I have been here nearly five months, and though not sick I have not been altogether well; but I thank God for being as well as I have been. It is a glorious work. I am thankful that I have been permitted to engage in it. Persons who think there has been nothing done, would find out their mistake if they were to come here. I hope that God will permit me to labor here long, and continually to His glory. The Bishop has appointed me Principal of the Orphan Asylum."

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LIGHT UNDER A BUSHEL.

The following communication, which a friend of Missions has sent us, no doubt explains the reason why *some* of the subscribers for the SPIRIT OF MISSIONS do not receive the periodical. Sometimes *we* are blamed for not sending it, as though we were not very particular about these matters. Again *the Post-office department* is blamed, and not always unjustly. We heartily commend the suggestions of our correspondent to the consideration of all to whom they apply.

THE TRUE REASON WHY.

"I think you had better stop it."

"Why so?" We are taking so many." This is part of a conversation, between the writer and a gentleman, who had for several months, been taking the "Spirit of Missions." He is a vestryman in an important city church and an active business man, has a most interesting family of children, but has his office a good way from his home. His wife had authorized the adding of his name to the list of subscribers for the "Spirit of Missions," and peculiar circumstances had caused the forwarding of the address before the receipt

of the subscription money. After some months a bill had been sent to the house but without a response.

At length the writer called and was informed by the lady, "the paper had not come, she had never seen a number." This was strange—was it possible the publisher had overlooked the name?

The gentleman was soon after met and asked, if he had ever received the *Spirit of Missions*? "O, yes," said he "it comes regularly to the office, but I have never looked into it." And then as he paid the subscription, he uttered the words with which this article begins. It is not necessary to repeat all that followed. He was informed that we were just making an effort to put the paper into every Episcopal family in the city, that he had kept a great "light hid under a bushel," that he had deprived his children of a rich source of entertainment and instruction, and that the best atonement he could now make would be to have the work bound, when his children would prize it, as the most interesting volume in his house.

He seemed astonished that he knew so little about the paper, and went away apparently more than half persuaded to make the suggested atonement.

Now as it is time for so many subscriptions to be renewed, if any should fail, you can guess the true reason. The subscribers have not read the paper, or have not put it where others could read it. They should make an atonement. They should have the old numbers bound into a volume to loan out, and take two copies next year, one to give away.



### AN OUTBREAK OF PAGAN FANATICISM.

A writer on the history of the Christian Church says: "The steps by which the Christian faith overthrew the heathenism of the Greeks and Romans were marked by incidents of the most varied kind. At times the old Pagan fanaticism seemed to gather fresh life, and, under rulers like the Emperor Julian, made desperate efforts to recover the ground that had been lost. The light sometimes penetrated into the inmost recesses of the heathen mind, either to stir up the bitterest opposition or to modify the beliefs of the adherents of the gods. The conflict between light and darkness often seemed to waver; truth nevertheless slowly and surely winning the victory."

These remarks have been recalled to our mind by reading the following account, in the *Church Missionary Record*, of the destruction of the Mission

Churches and houses at Abeokuta. The account is furnished by a missionary of the Society at Lagos, who writes under the date of Oct. 19th:—

“Last Sunday morning, without any previous notice, or even the rumor or intimation of such a thing, the Abeokuta bellmen went round early, declaring that there was to be no assembly for Divine worship that day. Soon after companies of people proceeding from a meeting at the Bashorun’s went to the different churches and broke them all down to the ground except Ikija, which the chief Ogadife defended. They then broke down the mission-houses, except Ikija, and plundered everything, not even permitting Mr. Wood, or Mr. Faulkner, or Mr. Allen to go away with the actual clothes they required on their bodies. From Mr. Wood they took hat and shoes, from Mr. Faulkner, hat; and from Mr. Allen, nearly all his clothes. One student of the Igbein Institution, who came down yesterday, only had a country cloth on him, which he said was borrowed, for they actually drove him off naked. He had a blow on the side of his head, which he said was given him while endeavoring to keep his clothing on. Mr. Morser had dressed it for him. The Baptist and Wesleyan mission-houses and chapels shared a like fate. All the Europeans are congregated at Ikija, which Ogadife has succeeded so far in preserving, or, rather which God has reserved as a refuge for His servants in the terrible disaster. We are anxiously awaiting their arrival here. The bitter hate manifested against the Christian religion and the unoffending missionaries is the worst feature in the affair. They declare that all the converts shall go back to heathenism or be killed. Women and children were just as furious in the onset as the men. Mr. White is preparing to leave Otta, having received warning from a friendly chief to hold himself in readiness to go. I understand Osielle church and mission-house have shared in the destruction, and that Mr. Moore has also taken refuge in Abeokuta, and is expected here.”

The Church Missionary committee earnestly ask the prayers of the friends of missions at this crisis in the history of the Yoruba mission.

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*AN EASY WAY TO INCREASE THE CONTRIBUTIONS TO  
MISSIONS FOUR-FOLD.*

The following letter concerning the results of a family MISSIONARY BOX for one year, speaks for itself. It is but one of the increasing number of instances

illustrating the success of this system, and we wish the example might indeed be followed by "ten thousand families" as the writer suggests :

REV. AND DEAR SIR:—About a year since, I commenced keeping a Missionary Box. It was given to my little boy, the youngest of three children. He took the special oversight of the box. He and his two sisters have received during the year, five cents a week each, for good conduct, and good lessons. A part of this they would put every week into the Missionary Box, and a part they would take to the Sunday-school. The box was passed round by this little boy to the rest of the family, only once a week, and that on Sunday, on arising from family prayers. Ten cents was generally the largest sum deposited by the adults. Sometimes the two sisters, by accomplishing some special task, would earn a few cents more than their weekly allowance above referred to, and in such case they divided it in the same way, between the Missionary Box and the Sunday-school. It was not customary to present the box to visitors for their contributions; excepting in one or two instances, no one put any thing into this box but the members of the family during the year. A little book was kept in which the contents of the box were registered every month. At the end of the year 1867, the aggregate amount for the year was over twenty-one dollars. This sum, is as it were, clear gain, and has been raised in a way in which it has not been felt, for there was no time during the year that I should not have felt that twenty-one dollars, was more than I could afford to give to Foreign Missions, in my limited circumstances. This sum is also in addition to about twice the amount paid towards the support of my own Pastor, and also to the monthly collections in the church, for various charitable and missionary purposes. I say, I have not felt it; I ought rather to say, I *have* felt it, and that in a beneficial way, even in a temporal sense. It is the only year for many years, that I have been able to meet all my pecuniary obligations, and to keep entirely free from debt. Now it is a very small thing, not worth writing about in itself, and certainly not worth boasting about, but I thought it might stimulate others to the same thing, for the sake of sending the gospel to the poor heathen. There are twenty-thousand families in our church that could do the same thing, and many could far exceed it. But if only ten thousand families should adopt this plan, there would be yielded, according to this moderate proportion, two hundred and ten thousand dollars for Foreign Missions, in addition to the usual amount raised by collections in the churches,

which would increase the whole fund about four-fold. If you can make use of these facts and suggestions to advance the good cause, you have my cheerful consent.

R. T. S.

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*THE CHRISTMAS GIFT OF A LOVING HEART.*

In the following letter, our young friends, who love the dear Saviour, may see how one, who also loves Him, thought of Him first at Christmas time, and gave Him all, or nearly all, of what had been given to her to spend; our clergy who are in weak parishes, may see the views of a brother as to the best way of strengthening a parish; and all the clergy, both East and West, who do nothing for Foreign Missions, would do well to take heed to the words of this brother not to neglect the still broader foreign field while they are doing something for the great home field. *Our views always* coincided with those of the writer of this letter, and sure we are that the triumph of the Messiah's kingdom is hindered by so many of the clergy either not believing in these views, or else not acting up to their belief:—

KANSAS, *Dec. 25th*, 1867.

REV. AND DEAR BROTHER:—A merry and a happy Christmas to you. Enclosed find three dollars for Foreign Missions. It is a little Christmas gift to the Lord from a very young communicant of our parish. Last spring she found what a precious thing a Saviour's love is. So when her father gave her some money to spend on Christmas Day, her Saviour was the first thought of, and received the first and largest gift. Indeed, I am inclined to think He received all she had, though of this I am not sure. Will you please send to me for her a Certificate of Membership in the Missionary Box Association?

I ask this for two reasons, not only to encourage her in her well-begun habit of liberal-giving, but to give me an opportunity of bringing the subject of this Association more effectively before our Sunday-school and parish, as I desire to see these boxes in, as many houses as possible, in this little parish.

We are still a young and weak parish, only a missionary station, but I feel sure that if we can, by God's blessing, leaven it with the spirit of this young girl we shall be strong.

Three dollars may seem a small thing among you in the East where wealth

has been long accumulating and is now found with many in large amounts, but it assumes greater magnitude here in the far West where all are alike pioneers, struggling to acquire only what will render them comfortable, and really wealthy people are almost unknown.

God bless you in your labors of love for Foreign Missions. I trust the mighty field we in the West see around us, so white to the harvest, and even dropping ungathered into the earth for want of laborers, will not cause us to forget the still broader field in foreign lands. God speed the day when reapers shall be found in every portion of the field sufficient for the great work to be done.



### NEW PROPOSITION TO THE CHILDREN.

The Missionary Boxes have succeeded so well in all cases where they have been tried, that we are disposed to make the following proposal for the encouragement of those who have already adopted this simple and systematic plan of working for Christ, and to induce others to adopt it, that the number may be largely increased.

The proposal is this:—

To every child who will send us five dollars from his or her missionary box, we will give a copy of the beautiful Oriental Picture Gallery, edited by the Rev. Mr. Liggins. And to every one who will send us ten dollars gathered in the same way we will give *both* the Picture Galleries ("Oriental" and "Missionary,") or a large photograph of Bishop Boone, or Bishop Payne, or Rev. Mr. Hoffman or Rev. Mr. Auer, as may be preferred. It takes but a few months for the contents of a missionary box, that is well taken care of, to amount to five or ten dollars. Many during the last year yielded more than ten, and some more than twenty. There are few therefore, who can not meet the first proposal by the next Christmas time.

These proposals are made, however, not as a motive or reward, but only as an encouragement. The motive in all such work should be, the love of the Saviour and the desire to do something for Him, in helping to send His precious gospel to the heathen, for whom He died as well as for us, and in all such work there is a present reward, higher, sweeter, and more enduring than any which this world can give.

## MISSIONARY CORRESPONDENCE.

### AFRICA.

#### LETTER FROM BISHOP PAYNE.

CAPE PALMAS, W. A., Nov. 5th, 1867.

I have the happiness to say that we reached this port on Wednesday last, Oct. 30th, at twelve o'clock. On leaving the ship we saw the white Mission Flag on the Asylum, with a cross in the centre, waving us a welcome. A cross on a *white* ground! Fit symbols that through the cross we attain purity here, and a fitness to be clothed in white raiment hereafter.

On approaching the landing we found Mr. Ware, Miss Gregg, the Orphan Asylum girls, our treasurer, the Hon. J. T. Gibson, with a goodly number of Liberian friends waiting to welcome us. All well, thank God!

Thursday morning was devoted to receiving friends and examining into the state of the Asylum. In the afternoon, I went to Rocktown, where I found Mr. Elliott and Mrs. Toomey well. The former has under his care five young men, lately connected with Mr. Duerr's Training School, with about the same number of small boys. Mr. Elliott has an excellent character among all. Mr. Bedell, who with villagers, scholars and Mr. Elliott, had come some distance from home to welcome me, was well. I had a crowded levee of the Rocktown people, including King Wia.

On Friday morning, I started for Fishtown. After travelling a mile, I met in the midst of the fan-leaf palmgrove, of five hundred trees, (which caused the Portuguese to name this region "*Carbo de Pamo*"), Mr. Harmon, Liberian Superintendent of Fishtown, who told me that Mr. Boyd and his scholars were behind him, coming to see me at Rocktown, fearing I could not come to them. I said I must see them at home. Presently we came to Middletown, and I took my seat in front of the High Priest's house. Instead of the venerable man whom I last saw, I found one quite youthful who had succeeded him. Here we were joined by Mr. Boyd and the scholars from Fishtown. After a few friendly words with the Middletown people, who gave me a Grebo welcome, we proceeded to Fishtown, which we reached about noon.

After sitting an hour in the Mission House, I went with Messrs. Harmon and Boyd to the native town to the "King's Place." His majesty Dauro had gone to the windward to settle a war of long standing, but the chiefs and many people soon gathered to bid me welcome; after my long absence. Amongst them was the Bodia, or High Priest. I noticed that he had not on his ankle ring of office, usually worn by those in his position. On enquiring the reason, I was informed that he had lost a brother, and as he could not *weep* while the ring of office was worn, he was permitted to take it off, to gratify natural feeling. This suggested a text for me, and I spoke of the resemblance between his office and that of the Jewish High Priesthood from which it was evidently derived, and the reference

of both to the great High Priest and Saviour, to proclaim whom I was again among them. It was late before I returned to Rocktown to take a hasty farewell of the Mission family and King Wia.

On Saturday afternoon I visited Hoffman Station, where I was rejoiced to find the villagers well and happy, and everything looking as well as when I last saw it. One or two new houses had been erected, and the Home for the Blind nearly completed. It is a substantial stone structure, but needs a few hundred dollars for its completion. Will not some friend of "the beloved Barnabas" who commenced it, or of Him who opened the eyes of the blind, finish this building?

On Sunday morning, I preached in St. Mark's Church, to a crowded congregation. In it were the regular Methodist minister (who suspended his own services for the occasion), and two licensed preachers who united with some seventy in the Lord's Supper. In the afternoon, I preached in St. James', Hoffman Station, when it seemed to me that every man, woman, and child were present and drank in the doctrine preached. It was good to be there. In the evening, I attended the regular monthly missionary meeting in St. Mark's Church, when committees on a visitation to Kroomen, and on missions in America, Asia, Africa and Polynesia were called for, and for the most part reported. I spoke on the ministrations of women, which I seek to introduce in the community.

Yesterday morning, I met the Board of Managers of the Hospital, and in the afternoon, I visited Mount Vaughan, which is kept in beautiful order by Mr. Ferguson, and situated on one of the most beautiful portions of God's garden for man.

In the Orphan Asylum I appoint Mr. Ware, Principal, Miss Gregg, teacher, and Mrs. Simpson, matron. Miss Savery remains for the present to assist as required.

This afternoon we go to Cavalla, where many hearts long to see us.

CAVALLA, *Nov. 8th.*

We arrived here in safety on the evening of Tuesday. We were received in rather too military a manner for our taste, the people having fired off a cannon, and the whole population of two thousand men, women, and children turning out to escort us from Dodo Lu to our African home. This home has been kept in the most beautiful order by Miss Scott; and whether we gaze upon our grove of cocoa-nuts, and the garden of fruit trees, flowers, and shrubbery, or the cheerful and thankful faces of Christians in their greatly improved village, all inspire gratitude and hope.

To-night we had our usual monthly Christian Supper, preparatory to Communion. There were, besides our Christian villagers, thirteen adults from the heathen towns. I made an address to them. After our frugal meal, the Rev. C. F. Jones closed with a very appropriate prayer.

"Hangers on" we may still have, even at Cavalla, but in this physical and moral garden which has been planted, and brings forth such trees of righteousness, with its buds and blossoms of promise, my eyes have seen enough since



I reached here, three days ago, to compensate me a thousand fold for all that I have done or suffered.

Let men come out with the true missionary spirit and by God's blessing such gardens shall appear in a thousand places as well as at Cavalla, for the Gospel "bringeth forth fruit in all the world" where it is truly preached, even as it has done, and does here.

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LETTER FROM THE REV. J. K. WILCOX.

BASSA STATION, W. A., Oct. 22d, 1867.

The work still goes on here. I preach every Sunday morning, at eight o'clock, in one of the native villages, and at half past ten, in the Court-house, to my colonist congregation. On Wednesday evenings I lecture in the school-room. On Friday afternoons we have a prayer-meeting. I preach on alternate Sunday afternoons, at Lower Buchanan, five miles from here, and catechise the children of the Sunday-school once a month. We have a very interesting Sunday-school at Bassa, which I attend every Sabbath afternoon that I do not go to Lower Buchanan.

We have recently organized a Missionary Society in connection with our church. The object of the society is to provide for the religious education of the natives around us. We have a very zealous young communicant who goes out on Sunday afternoons to the native villages to instruct the children. Every member pays twenty-five cents a month, and this money goes towards furnishing suitable books, &c., for the native children.

We are getting on slowly with securing funds for our church building. We are thankful to know that the Foreign Committee are disposed to do something for us. I think I wrote you that we will be able to raise one thousand dollars towards it here. We have already bought two thousand five hundred bricks. The stones for the foundation we hope to secure as soon as the dry season fairly sets in.

Let me here beg you to please return thanks for me in THE SPIRIT OF MISSIONS to the gentleman member of St. Andrew's Church, Philadelphia, for his valuable gift of a Communion set, with Bible and prayer-book, for our church here.

I purpose shortly to take a trip down the Coast, stopping at all the important native villages between here and a point twenty-five miles from Cape Palmas, embracing an extent of coast of near two hundred miles. I hope to have interviews with all the important chiefs on the Liberian Coast, with a view to the protection of the missionaries who may hereafter labor in this region, and also to secure their co-operation in missionary undertakings in the country. I think such a step will help us much. It will remove considerable prejudice, which unprincipled foreign traders have instilled into the native mind against the missionaries and their work. Please beg the Committee to sustain me by their prayers while I am engaged in this special work. We ought now to attempt great things for Christ.

## EXTRACT FROM A LETTER OF THE REV. ALEXANDER CRUMMEL.

CALDWELL, LIBERIA, *Nov. 11, 1867.*

The Lord is blessing my work here. In every department it is succeeding. My Sunday Schools (four) are flourishing, and my adult Bible classes (two) are attended by thankful numbers, who never before had the privilege of such an exercise. Our services at New Georgia are often crowded, but we have the great drawback of having to meet in a hired private apartment and are at the caprice of uninterested people. My catechist and myself visit every house in the parish once a week, and everywhere the poor people are glad to have us read the Scriptures and pray with them. The Congoes rejoice to have us visit their towns, and preach to them once a week.

Also our means are too small. In the upper part of my parish, three miles from my church, are fifty children. I need a building to be used as a school-house and chapel, but I have not the means to build even a very cheap structure. A pole house, (20x30) would cost about \$50. Then, too, I have no means to pay a day school teacher. The teacher in my school at Lower Caldwell teaches gratuitously.

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## SUMMARY OF NEWS.

### UNITED STATES.

**GREAT EFFORTS IN BEHALF OF CHINA.**—It is estimated by the American Board that an average of one cent per day from each of the church members represented by it, would yield nearly one million five hundred thousand dollars a year for missions. The Board is projecting great efforts in behalf of China, which it considers as the great field left for American churches. It will not, however, contract its work in other fields. The Board asks for twenty missionaries this year for China; it may need fifty next year, and a hundred the year after.

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### ENGLAND.

**A MEMORIAL CONCERNING THE PERSECUTED PROTESTANTS.**—The Directors of the London Missionary Society in July last, memorialized Lord Stanley, the Chief Secretary of the Government for Foreign Affairs, on the subject of the persecutions of the Protestant Christians in the Loyalty Islands, giving copious extracts from the letters of Mr. Ella. This memorial was favorably received by Lord Stanley, who has informed the Directors that he has instructed Her Majesty's minister at Paris to address such a representation to the French Government on the subject, as his lordship trusts may have the effect of preventing a recurrence in Uea of the proceedings complained of, or similar acts of violence being perpetrated in any island of the Loyalty Group, in which the presence of English missionaries is recognized by the French authorities. A

second memorial, containing more recent information, showing that persecution still goes on unchecked, has lately been forwarded to Lord Stanley.

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IRELAND.

A CURIOUS CONFESSION OF CARDINAL CULLEN.—Cardinal Cullen has been blessing bells at Narraghmore, his native place, where the blessing he bestowed upon the people was “the same as if St. Patrick himself had given it to them.” At Kantuck, in the South, he has opened a new chapel with a ritual so strict that it has not been observed in Munster for three hundred years. He has also been addressing himself to obtain money for the Pope. Catholic governments, he admits, will do little for him. Italy is in difficulties, Belgium and Portugal are ruled by Freemasons, Spain is paralyzed by revolution. Austria is drifting into the hands of infidelity and secret societies. There can be no confidence put in France. It is a curious confession, and the drift of it is that there is no resource for the chair of St. Peter, but the pence of the faithful.

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SWEDEN.

TRAINING OF MISSIONARIES.—A Missionary Training School in Stockholm has already sent several missionaries into the Galla country and other parts of Africa. Many young people still continue to present themselves to be trained as missionaries.

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NORWAY.

MISSIONARY SOCIETIES.—The Auxiliary Missionary Societies in Norway number about seven hundred. The Norwegian Missionaries sail in their own ships, and go to Africa amongst the Zulus, to Madagascar and elsewhere.

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GERMANY.

AFRICA CROSSED AT ITS WIDEST PART.—The Rev. Dr. Hurst writing from Bremen to the *Missionary Advocate* says:—I may mention a circumstance which will probably prove of interest to you as well as every friend of missions. I refer to the return to Germany of the celebrated African traveller, Gerhardt Rohlfs, who shares with Bueckhardt, Barth, and Livingstone the honor of the most important explorations in the unknown portions of Africa that have been made in the nineteenth century. Mr. Rohlfs is a native of Bremen, and has been in part supported by the senate of the city, and in part by the London Geographical Society. He is a young man, and has quickly fought his way to success through apparently insurmountable obstacles. On his return home the other day he received at the hands of the king of Prussia, a title of dignity, which will likely be followed by ample pecuniary aid for publishing an account of his travels, as well as for making new explorations. Mr. Rohlfs crossed the continent of Africa at its widest part, and came in contact

with the slave-trade in its most odious features. The report had been circulated that he was of opinion, from personal observation and investigation, that the negro tribes of Africa were incapable of higher culture, and that, therefore, they could never be influenced in the widest and best sense by Christianity. But in a lecture in Gotha a short time since he utterly repudiated such an idea, but expressed, on the contrary, the opinion that the Gospel should be communicated to the African natives with all possible speed, as it was the only way by which they could be elevated.

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#### TURKEY.

FUAD PASHA'S DISHONESTY.—A blue-book was published last summer by Lord Stanley, "On the Condition of Christians in Turkey," which included a paper presented by Fuad Pasha, to Lord Lyons. This paper discusses the famous Hattihoumayoun, and shows how fully it has been carried out by the Turks. In Article five we read: "No impediment has ever been placed in the way of the construction of new churches or the repair of old ones. So far from placing difficulties in the way, the Sovereign and the Government often come to the aid of these religious foundations, either by gratuitous concession of land or by pecuniary grants." The Constantinople Correspondent of the *Evangelical Christendom*, refers to this paper as a fair specimen of Fuad Pasha's honesty, and says that "not to go back beyond the present year, applications have been made to the Government, within the year, for permission to erect Protestant churches in some seven different cities where there are organised Protestant communities, and in every case the permission has been withheld." The names of the cities are given by the correspondent.

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#### DAMASCUS.

EVENTS SINCE THE MASSACRE.—Dr. Graham, who has himself labored as a missionary in Damascus, gives in the *Scattered Nation*, the following brief summary of facts and opinions to show how God is bringing good out of the evil of the late fearful massacre in that city:

"(1) Damascus was one of the most fanatical Mohammedan cities in the East. This character it is now rapidly losing, for the French have made a capital carriage road from Damascus to the sea, so that you can start in the morning from Beyrout, and by omnibus reach Damascus in time for dinner in the evening. (2) The Christian quarter, which was burnt down, has been restored and rebuilt in a far better style than formerly, and built, too, at the cost of the Turkish Government. (3) The terrible punishment inflicted on the Moslems of that city has taught them a lesson which I hope they will not forget. Their Pasha was executed, and some of the proudest Moslems were compelled to carry on their shoulders the bleeding bodies of the slain—a defilement as terrible as death. In this horrible massacre my namesake, and successor in the Jewish

Mission lost his life. He is the first martyr of Modern Jewish Missions. (4) This terrible effusion of Christian blood in Damascus, on the Lebanon and elsewhere, has fairly roused the sympathy of all the European nations, so that another additional check is put upon the fanaticism of the Moslems. Our missions never were so prosperous, nor was the Bible ever so extensively circulated in the East as since the massacre."

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#### JERUSALEM.

REMARKABLE DISCOVERIES.—Lieutenant Warren and his staff of Royal Engineers, who are employed by the Palestine Exploration Fund Committee, have made a number of remarkable discoveries in and around Jerusalem. Some of them are thus alluded to in an article in the London *Times*, by Professor Porter, the author of *Basham and its giant cities*: "The colossal foundations of the Temple wall, in which are "stones of ten cubits and stones of eight cubits," laid by Solomon or his successors on the throne, are now being laid bare at the enormous depth of ninety feet and more beneath the present surface. The bridge that once spanned the ravine between the palace on Zion and the Temple on Moriah is now proved to have been upwards of one hundred and fifty feet high. If this be, as it seems, the "ascent" to the house of the Lord which Solomon showed to the Queen of Sheba, we cannot wonder that in seeing it "there was no more spirit in her." The "pinnacle of the Temple," on which the tempter placed the Saviour, has just been uncovered to its base, and is found still to have an elevation of one hundred and thirty-three feet. The statement of Josephus is therefore no exaggeration: "If any one looked from the battlements into the valley he would be giddy, while his sight could not reach to such an immense depth." Sections of the ancient wall of Ophel have been exhumed, showing that, as Josephus says, it was joined to the south-east angle of the Temple. Aqueducts, cisterns, and rock-hewn channels and passages have also been discovered within and around the Haram, throwing new light on the buildings, the arrangements, and the services of the Temple.

The great work of a complete exploration of ancient Jerusalem is thus fairly and auspiciously commenced. The opportune visit of the Sultan and Grand Vizier to this country, and representations made to the latter by the Archbishop of York, followed up, as they have been, by the energy, the wisdom, and the tact of Lieutenant Warren and his admirable staff, have smoothed down Moslem prejudice, removed local opposition, and thus brought about opportunities for excavation and exploration such as never occurred before."

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#### ABYSSINIA.

YIELDING AGAIN TO THE JESUITS.—"It is stated," says the *Opinion Nationale*, "that the negotiations which have been for some time pending between

the Holy See and Theodore have been brought to a conclusion; the Negus recognizing the supremacy of the Pope, and ordering all his subjects, without distinction, to become Catholics."

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ALGERIA.

SPANISH PROTESTANTS INCREASING.—The correspondent of a contemporary in Algeria writes as follows: "Here in Algiers a minister, who speaks Castilian well, is making a great many converts. There are now one thousand five hundred Spanish Protestants, and many more on the road to conversion. The Sisters, who have great educational establishments in the suburbs, have dismissed some young women employed by them as dressmakers, because their fathers 'were Protestants, and they themselves read the Bible.' They also employ a good many workmen, and threaten to dismiss them if they turn Protestants. These Spanish converts come back from church radiant every Sunday. 'Formerly, we were fools,' they say; 'now we are Christians.'"

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THE NIGER.

NARROW ESCAPE OF BISHOP CROWTHER.—The Rt. Rev. Dr. Crowther has had a narrow escape. It appears, as Bishop of the Niger, he had gone up that river on a visitation. The natives took him prisoner, and demanded as the price of his ransom, the value of a thousand slaves. The British Vice-Consul and a party of Europeans set off on board the Thomas Barley steamer, for the purpose of rescuing him. They succeeded; but, in the engagement which ensued, an arrow struck the Vice-Consul in the left side, pierced the heart, and the unfortunate gentleman died almost instantly.

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INDIA.

A REMARKABLE GATHERING AT A FUNERAL.—Mrs. Isabella Wilson, the wife of the Rev. Dr. Wilson of Bombay, after devoting her time and energies for twenty years to the missionary work, has been taken to her reward. She was a woman of genuine, but unostentatious piety, of superior intellectual gifts, and of untiring zeal. Her funeral was largely attended by all classes of the community, from the Chief Justice of the High Court and his colleagues to the humblest and poorest participator in her beneficence. At her grave stood English and Scotch chaplains, ministers and missionaries, European and native, of the Free and Established Churches of Scotland, of the Church Missionary Society, and of the American Board of Commissioners, for Foreign Missions; civil, military, and medical officers of Government; merchants, bankers, and lawyers; a large number of native gentlemen and students; the sisters of the mission, and numerous female pupils, past and present, of its schools; and above all, a large company of Eastern converts to Christianity, including representatives of many provinces of India, Abyssinia, and the eastern shores of Africa, Arabia, Persia, Bokhara, and China, many of whom were deeply indebted to her in connection with their instruction and training.

## CHINA.

REVISION OF THE TREATIES.—The treaties made with foreign powers by the Chinese, are to be revised this year, and the missionaries are anxious that in the future no distinctions shall be made between Protestants and Roman Catholics, as there seems to be in the present treaties, and that they shall have the privilege to reside and purchase property for mission purposes away from the treaty ports.

## JAPAN.

THE EDICT AGAINST CHRISTIANITY.—Dr. Hepburn, in referring to changes going on in this country, says that the Imperial edict against Christianity is a dead letter. The government have failed to enforce it against the persons arrested at Nagasaki. Foreigners have secured a firm position in the country, and are feared.

## FIJI.

ANOTHER MISSIONARY KILLED AND EATEN.—The London *Christian World* for December 13th, says: The interesting book of Thomas Williams, joined to the written and oral accounts of James Calvert, had almost persuaded us to believe that cannibalism was extinct in that group of islands. "They were formerly," said the latter, in a recent speech, "great cannibals;" and he mentioned one voracious fiend who boasted of having tasted of nearly nine hundred human bodies. To do Mr. Calvert justice, however, he stated on that very occasion that cannibalism was not yet extinct, at the same time that in Exeter Hall, last May, he astonished and delighted all who heard, with his account of the wonderful changes wrought by the Gospel. Only a portion of the islands, however, have been the theatre of these moral transformations; and the zealous missionaries could not rest till the remainder of them had been similarly blest. This was the motive of Mr. Baker's mission to one of the islands which remained in a virgin state of blackness and blood. This was Na Viti Leon (the Great Fiji), with an area of ninety miles by fifty, and containing fifty thousand inhabitants. A new enterprise on such an island, it will be granted, ought not to have been entered upon without every wise forethought and precaution. All that may have been done; but it is evident, from the last tidings heard from Mr. Baker himself, that he was not long in the island without receiving candid assurances from some of the chief men that human flesh was still sweeter to their taste than any other kind of animal food. Under what precise circumstances the benevolent visitors found this to their cost, we have not yet learned; but it is reported in Wesleyan circles that poor Mr. Baker, the head of the party, was killed, roasted, and eaten, leaving in Australia or in Fiji a father and mother, a wife and six children, to reflect upon his horrible fate.

Another account says that six native Christian teachers shared the fate of their leader.

## BOOKS RECEIVED.

HOW TO ENJOY LIFE ; OR, PHYSICAL AND MENTAL HYGIENE. BY WILLIAM M. CORNELL, M.D. PHILADELPHIA : JAMES CHALLEN AND SON.

Dr. Cornell is the author of various medical works, and is now the editor of the *Guardian of Health*, published at Boston. The work before us is an expansion of his "SKETCHES ON CLERICAL HEALTH," of which the Rev. F. D. Huntingdon, D.D., the Rector of Emmanuel Church, Boston, wrote as follows : "There is great ingenuity and good sense in this compact and interesting treatise. Dr. Cornell has made a faithful and conscientious study of his subject, bringing to it a large observation and shrewd faculties. Of the questions treated in it, belonging to medical science, we cannot competently judge ; but it is a saddening thought what miseries there are in the bodies and families of ministers, and what disasters to parishes and the Church at large, which this practical advice might forestall and remove. We have been surprised at the number of important details which the author has found room to bring to profitable notice within so small a space. A part of the counsel is as much needed by laymen and parishioners as by the clergy, and any one who wishes to make his pastor a cheap and useful present, can hardly make a better selection." The price of the enlarged book is \$1.25.

CONFUCIUS AND THE CHINESE CLASSICS ; OR READINGS IN CHINESE LITERATURE. EDITED AND COMPILED BY REV. A. W. LOOMIS. SAN FRANCISCO : A ROMAN & COMPANY ; NEW YORK : NO. 17 MERCER ST., 1867.

This truly valuable book is worthy of a much more extended notice than we are now able to give it. It is decidedly the best book extant for enabling English readers generally to know just what those Chinese Sages taught who have had the most influence with the better educated people of China. It is not a disquisition on the subject, as those hitherto published have been, but selections from the best English translations which have yet been made of the original works. The editor is indebted most to the Rev. James Legge, D.D., a distinguished missionary in China of the London Missionary Society. Dr. Legge, after twenty-five years' study of the Chinese language and literature, has been engaged for five or six years past in translating the famous Four Books of Confucius and his disciples, and he purposes ; if his life is spared, to make a translation of *all* the Chinese Classics. He has already published four thick octavo volumes, in which the Chinese text is given as well as the English translation, and it will require ten more volumes to complete the work. Those already published, however, contain what the



Chinese people, and especially the literati, look upon as *their Bible*, namely the "FOUR BOOKS," which consist principally of the teachings of Confucius and Mencius. Two hundred pages of Mr. Loomis' book are devoted to what he considers the more important passages in these books. Ninety pages more contain chapters from other famous books taught in the schools; translations of Confucian, Buddhist and Rationalist tracts; moral maxims, apothems, and proverbs; ancient and modern poetry, &c. The book also contains a sketch of Chinese history down to the Christian era, and a life of Confucius. The mechanical execution of the book is as excellent as the contents of it are important.

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## ACKNOWLEDGMENTS.

THE Treasurer of the Foreign Committee acknowledges the receipt of the following sums, from December 1st, 1867 to January 1st, 1868:—

### VERMONT.

Wind.or—St. Paul's..... \$1 00

### MASSACHUSETTS.

Boston—Trinity, \$124 88; A Lady, \$40, 164 88  
Brooklyn—St. Paul's..... 334 29  
Groton—A Friend..... 2 00  
Springfield—Christ..... 4 00 505 17

### RHODE ISLAND.

South Scituate—Trinity S. S..... 2 50  
Providence—The Webb Mission. Box... 50 3 00

### CONNECTICUT.

Brookfield—St. Paul's..... 10 18  
Hamden—Grace..... 22 73  
Hartford—Christ..... 54 90

<i>Litchfield</i> —St. Michael's S. S., for ed. of a child in Africa, \$21.50, five cent coll., \$2.50.....	24 00	
<i>Oxford</i> —St. Peter's.....	5 00	
<i>Ridgefield</i> —Annie O. Jones' Missionary Box for Hoffman Station..	2 03	
<i>Roxbury</i> —Christ.....	5 00	
<i>Tariffville</i> —Trinity.....	7 00	130 84

NEW YORK.

<i>Amsterdam</i> —St. Ann's.....	5 50	
<i>Astoria</i> —Redeemer.....	27 00	
<i>Brooklyn</i> —Mr. Peet, for support of Frederick Peet, Africa....	15 00	
<i>Lyons</i> —L. H. Sherwood for Africa.....	17 00	
<i>Manhasset</i> —Christ five cent coll.....	36 50	
<i>New York</i> —Ascension ½ collections at Meetings of Board of Missions.....	118 07	
“ Bertie Gordon for China...	2 00	
“ A Friend.....	5 00	
“ Lennie's Mission. Box for Nov. and Dec.....	4 27	
“ Through Miss Turner for support of a Teacher at Grahway, Africa.....	50 00	
<i>Philipsetown</i> —St. Philip's five cent collections.....	6 00	
<i>Poughkeepsie</i> —Missionary Box of John, his two Brothers and Sister.....	1 00	
<i>Stockport</i> —St. John Evangelist.....	4 48	
<i>Troy</i> —St. John's.....	115 93	407 75

NEW JERSEY.

<i>Burlington</i> —St. Mary's Hall, five cent collections.....	31 00	
<i>Bridgeton</i> —St. Andrew's for Africa.....	20 00	
<i>Elizabeth</i> —St. John's, a member.....	5 00	
<i>Freehold</i> —St. Peter's.....	5 30	
<i>Madison</i> —Loantica S. S. Hoffman Missionary Society for Bp. Payne's Africa Mission.....	100 00	
<i>Middletown</i> —Mary's Christmas Offering for Africa.....	5 00	
<i>Morristown</i> —Redeemer S. S.....	37 34	
<i>Pemberton</i> —E. L. Allibone for Orphan Asylum Africa.....	5 00	
<i>Perth Amboy</i> —A Friend.....	10 00	
<i>Woodbridge</i> —Trinity S. S.....	10 00	223 64

PENNSYLVANIA.

<i>Carlisle</i> —St. John's.....	11 84	
<i>Germantown</i> —Miss Anne Bayard for Cavalla Messenger.....	1 00	
<i>Gwynedd</i> —S. S. Mission. Box of E. W. Davis, \$4.05; Harriet E. Holsher, \$1.61; Carrie de Revere, 80 c.; collection, \$2.29.....	8 75	
<i>Lancaster</i> —St. James' five cent coll....	14 50	
<i>Philadelphia</i> —Evangelists, \$16; five cent coll., \$3 50.....	24 50	
“ Nativity.....	25 00	
“ St. Jude's S. S.....	40 00	
“ A Friend for Cretan Exiles, Athens.....	5 00	130 59

MARYLAND.

<i>Baltimore</i> —Rev. T. B. Lyman, D.D.....	100 00	
<i>Bladensburg</i> —B. O. Lowndes.....	9 50	
<i>Catonsville</i> —St. Timothy's S. S. for Af.,	3 00	
<i>Frederick</i> —All Saint's S. S. for Africa..	25 00	
<i>Georgetown</i> —Grace S. S.....	10 00	
“ A Thankoffering for Rev. Mr. Hohing's School, Pekin.....	30 00	
<i>Hagerstown</i> —St. John's.....	25 00	202 50

VIRGINIA.

<i>Alexandria</i> —Theological Seminary, a Student for Japan.....	5 00	
<i>Halifax, C. H.</i> —Mites of the colored children of the School of the Mission, A. P. Waldron.....	2 00	
<i>Smithfield</i> —The Robert's Mission Box, \$3; contribution, \$2.....	5 00	12 00

ALABAMA.

<i>Opelika</i> —Arthur Mower's Missionary Box.....	1 00	
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OHIO.

<i>Cuyahoga Falls</i> —St. John's S. S.....	23 00	
<i>Gambier</i> —Harry Prince.....	50	
<i>Portsmouth</i> —St. John's.....	5 00	23 50

INDIANA.

<i>Valparaiso</i> —A Communicant.....	1 00	
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ILLINOIS.

<i>Alton</i> —St. Paul's.....	5 14	
<i>Kewanee</i> —St. John's S. S. for Africa and China.....	41 11	
<i>Rockford</i> —Emmanuel.....	12 75	59 00

MICHIGAN.

<i>Detroit</i> —St. John's, savings of a family of little children.....	1 05	
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WISCONSIN.

<i>Madison</i> —Grace.....	10 50	
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KANSAS.

<i>Manhattan</i> —St. Paul's, a Communicant,	3 00	
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MISCELLANEOUS.

Cash.....	155 11	
Mr. A. M. Cummins.....	25 00	
The Norrie's Missionary Box.....	2 50	182 61

LEGACIES.

Estate P. Lorillard.....	1000 00	
“ Mary E. Wood.....	15 00	
“ Catharine Moore.....	22 50	1037 50

Amount previously acknowledged.....	\$2945 65	
	62666 86	

Total from Oct. 1, 1867 to Jan. 1, 1868.....\$9212 51

# FREEDMAN'S COMMISSION

OF THE

# PROTESTANT EPISCOPAL CHURCH.

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FEBRUARY, 1868.

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## COMMUNICATIONS.



NEAR MIDWAY, GADSDEN CO. FLA., }  
December 23d, 1867. }

REV. C. GILLETTE.

REV. AND DEAR SIR:—Knowing the deep interest that you take in such matters, I send you a brief account of what I witnessed lately at St. Paul's Institute for the Freedmen in this vicinity.

This house as you know, was built with funds kindly granted by the Freedman's Bureau, and the school is sustained by the Freedman's Commission of our Church, the Rev. Wm. D. Scull, performing the duties of pastor and teacher. It is a neat building, capable of containing upwards of three hundred persons, and on the occasion alluded to, was well filled with scholars, upwards of eighty in number, and their parents and friends. Friday, the 20th instant, was a great day among the Freedmen. That time had been appointed for an examination of the school, prior to the short vacation at Christmas, and feeling much interest in the cause, I was on the spot at an early hour, an amused spectator of the scene, as they came trudging in from all parts, young and old of both sexes, in holiday garb, evidently expecting to have a gay time of it. To a philanthropist and christian it was pleasing to observe their respectful and affectionate demeanor toward their teacher, their neat and cleanly appearance, though, in many instances, too thinly clad for the season, and the pride and pleasure beaming from their countenances as they took their seats, in an orderly and quiet manner, in their respective places.

The exercises of the day commenced with the General Confession, in which they

responded with loud, clear voices, and eyes bent earnestly on their prayer-books, which many of them could use, the rest following in order, and throughout the Lord's prayer, the Creed, the post Litany, and the hymn, sung with much spirit; they sustained their parts well. These were followed by the examination in secular studies, such as reading, recitations in spelling, geography and mental arithmetic. In the two latter branches the more advanced classes underwent quite an examination, naming the capitol of each state, and describing accurately its situation, also making for them, rather difficult arithmetical calculations; and, as the teacher closed the books and propounded such questions as he saw fit, their replies which required thought, certainly showed that they understood what they were saying. Some of them were young men and women, others were children, but I must confess that I listened to them with surprise, and involuntarily asked myself the question "are these of that unfortunate race of whom it has been said, 'They cannot learn?'"

I was here ten months ago, when the school was established, and know that few or none of them knew the alphabet perfectly at that time, and not withstanding the fact, that they had a vacation of three months, they have mastered all this and with no aid at home, as white children have. It proves how well their avidity for learning may be turned to good account, with judicious management and proper discipline. Some were stupid and much slower than others, of course, but as a general thing, I think that the Rev. gentleman was about to prove the truth of his honest conviction, that the colored man is capable of receiving an education equally with the white, provided his opportunities are the same. During these exercises, the most beautiful order and quiet, were observed, and you might have heard a pin drop, as the young orators in embryo, rose and addressed the audience in their so called speeches, which consisted mostly of extracts of poetry, of rhyme, of which they are very fond. Their gesticulation might have excited a smile, but some of the pieces were very well committed, and a short dialogue occasioned a good deal of cachination among the spectators. The exercises closed with a recitation of the Creed, and a part of the Church catechism, by a number of the scholars, also the reading of several Psalms, in which their accentuation was good. These, with the singing of a good many juvenile and church hymns, had a very pleasing effect. I turned to some of the parents standing by, and remarked "When you were of their age, you little thought that your children would have such blessed privileges" to which they replied with emphasis "yes, bless the Lord, we cannot read the good Book ourselves, and we are too old to learn, but our children can read it for us at night by our firesides." Yes, I thought, blessed be the Lord God of Israel, that while the white man is tempted to turn from this miserable race on account of its depravity, our holy Mother Church stretches out her protecting arms to them,

and would gather in the young if haply she might rescue them, thus early from the general degradation, by placing the holy Scriptures in their hands and in their hearts, as "a lamp unto their feet and a lantern unto their paths," and if her endeavors, faithfully carried out, fail, then indeed, it will be a hopeless task.

In accordance with the dignity of the subject, the Rev. Mr. Scull proposes to give the advantages of a liberal education to such young men of promise as are determined to avail themselves of them, hoping thus to raise up missionaries and teachers among them, worthy to bear the truths of the Gospel to their native land. In consequence of which, some of them will in a short time, commence the studies of Algebra and Latin. Mr. Scull has met with much opposition in his work, laboring among the heathen at our doors as he does, but with the charity that "believeth all things, hopeth all things, endureth all things" he has preserved the even tenor of his ways, leaving the results to a higher Power, and fully satisfied with the truth of those beautiful lines :

The seeds which piety and love  
Have scattered here below,  
In the fair fertile fields above  
To ample harvests grow.

The Rev. Mr. Scull, said that he had been kindly assisted by his friends of the Bible House and other humane persons, as regards books, cards, etc., but that he still needed a good many.

The height of ambition with the colored children, is to possess a Bible and Prayer-book, and to know how to read them, and surely it is a laudable one. I bade the worthy Rector a hearty God speed, feeling that my time had not been idly spent at St. Pauls, with a sincere prayer, that God would prosper the work so well begun, and cause it to redound to his eternal glory, when time shall be no more.

AN EPISCOPALIAN.

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*FROM CHARLESTON "DAILY NEWS."*

THE FRANKLIN-STREET COLORED SCHOOL.—Passing by this establishment on Tuesday last, we were attracted by the noise of the hundreds of children enjoying "recess" in the extensive premises attached to the school building, formerly used as the United States Marine Hospital. We took a reporter's liberty, went in, and after witnessing the merry gambols of the children for several minutes, the bell tinkled for "forming into line," preparatory to returning to their class rooms. The Rev. C. C. Pinckney, of this city, and Rev. Mr. Mellichamp of Orangeburg, were interested spectators of the scene, as well as the present historian. The "forming" took some minutes, when, upon the word being given,

marching commenced. And it was no small feat for those little feet on tip-toe to march up a long flight of steps, in a straight onward march, only one foot on a step at a time. How some of the little piccaninnies accomplished it, we cannot comprehend.

After they were all re-housed and seated, we visited, the class-rooms, and were much pleased with the complete arrangement of everything. The furniture of the best mahogany and latest patent; the apparatus all of the most improved character—blackboards, maps, numeral frame, spelling tables, etc., etc.; and, lastly, a full and competent corps of teachers, all strictly following the same method of teaching. We could not help thinking of the old field school of other days, where many of these appliances were wanting. However we kept our reflections to ourselves, and listened to the children as they were singing hymns and songs. They sing well, and appear to enjoy it very much. We were particularly pleased with their rendering of the chant, "*Gloria in Excelsis*"—no small achievement under the circumstances.

The teachers deserve much credit for what they have accomplished during the few months the school has been in operation. The school, as our readers are aware, is under the direction of the Protestant Episcopal Church, and was established principally through the efforts of Rev. A. Toomer Porter. It was opened July 9, 1867, has thirteen teachers, all white, and with one exception, all natives of this city. Mr. Taylor, the principal, seems to be well fitted for his arduous and responsible post. The school is supported by the Protestant Episcopal Freedman's Commission. The number of pupils enrolled is eight hundred and sixty-three, and the average attendance for November was six hundred and nine—three hundred and sixty-eight boys and four hundred and ninety-four girls and one adult.

A tuition fee of twenty-five cents per month is required of such as can pay it, and during the last month two hundred and fifty-three paid it. The number of pupils in attendance, over sixteen years of age, is seventy, and we have serious doubts as regards the utility of the various exercises through which they pass in their present course, to these grown-up boys and girls, who, if we were to express our candid opinion, we should say, could be more usefully and more profitably engaged elsewhere. The number of babies, under six, sent to the school—"minders," Dickens calls them—to be out of their mothers' way, sixty.

The place looked clean, and the children all were tidy—each apparently desirous to do and look his and her best.

*CHRISTMAS AMONG THE FREEDMEN.*

Among all the rejoicings of the season, none have been more earnest, none more hearty, than the Christmas festivals in the Freedmen's schools at the South.

Through the kindness of thoughtful friends we were enabled to send boxes of gifts to each of our schools, so that a Christmas tree might gladden the eye of little ones who had never even dreamed of such a glorious sight. Books, picture-cards, toys and candies, together with more substantial presents in the shape of clothing, were sent to each teacher to distribute to her scholars, and I suppose each box was so many cubic feet of solid happiness. One of our teachers gives the following account of the proceedings in her school at Halifax C. H., Va.

"At half-past five the scholars were all in their places, and soon afterward our visitors arrived, consisting of our Rector, Mr. Walker, the Vestrymen of our church, Lieutenants' Buffum, Crosby and Scott, Mr. Buffum and Mr. E. The exercises commenced by the scholars reciting the 23d Psalm. They then repeated the Creed, after which prayer was offered and the children sang the Christmas Carol, beginning "Carol, carol, Christians, carol joyfully" Four of the scholars had pieces of poetry to repeat about Christmas, one of these, a little girl about eleven years, old recited the hymn beginning "Little children can you tell." We also sang "Beautiful Land" and several other hymns and carols.

The classes were then called out one by one, and Miss Cooper gave them their candy while I distributed the other gifts, for each child had not only candy, but also some other little present. Miss Combe very kindly sent us some pretty toys and books for the more advanced scholars, in the box which came with the barrel from Petersburg. We had indeed a happy time. If we may judge from the countenances of the children, and from their hearty "thank you's" they enjoyed it "mighty well." After the distribution of gifts, our Rector Mr. Walker, made a few remarks expressing his interest in the school and his pleasure in witnessing our festival.

I must not forget to say that the clothing you sent was most thankfully received, and I hope the attendance of the children will be more regular in consequence of this supply of their needs."

Many of the children attending this school live at a distance of four or five miles from it, and through storm and snow, these little ones are willing to come day by day, for the great privilege of being taught. Nothing but lack of clothing to protect them against the weather keeps them at home. Indeed all our teachers bear the same testimony as to the eagerness of their pupils to learn, and the willingness of the parents to make any sacrifice in order to "give the children a chance."

Of another school more recently established than that of which we have been speaking, Mrs. Miles writes:

"Your presents have given very great pleasure to the children. We had a Christmas tree for each school and the room was crowded. The children acquitted themselves finely. They came into the school-room singing, then marched and counter-marched round the tree and took their seats all in order. The exercises commenced with a Christmas carol, then the children recited the Scripture account of the birth of Christ, and the ten commandments, after which prayer was offered. The children were then examined by a gentleman from Norfolk, in Spelling, Reading, Geography, and Arithmetic, some of the boys performed examples on the black-board, and the girls recited lessons from memory. We then had addresses from two ministers present, after which the children sang "The Star of Bethlehem," and we proceeded to distribute the gifts. The clothing was first given out, then the toys and candy, after which one of the boys recited a piece, and we closed with singing the "Star-Spangled Banner." The exercises were beautifully conducted and reflected great credit on their teacher. I cannot tell you how thankful both parents and children were for the clothing you sent. Never in my life have I experienced greater pleasure than I have had in the last three days distributing the gifts of our kind friends at the North."

Surely those who have contributed to the happiness of these children, must feel amply repaid by their glad appreciation of all that is given. These tokens of kindness and affection from unknown friends speak to their very hearts, and do more than aught else to teach them that "brotherly love" which is the great lesson of Christmas day. Let us then hope that the Christmas-tree may take firm root in southern soil, and that it may spring up next season in many a place now desolate and forsaken, bearing joyful witness to the spread of the Gospel of "peace and good-will."



## EDITORIAL.

### COLLECTIONS.

The Church has, as now constituted three departments to her missionary work. These three departments are like "the daughters of the horse-leech," ever crying, *give! GIVE!* I trust it is not necessary to speak to the followers of Christ concerning the necessity of giving to carry forward His work in this lost world. We must take it for granted that this matter is well understood and acknowledged on all hands as a part of the sacrifice and self-denial, which God requires of His servants.



We will not therefore stop to argue that question. The Almighty could easily have taken other means to effect His purposes, had He chosen so to do. He could have commissioned angels as dispensers of His word, and ordinances. Or He could have raised up an order of supernatural men, who should not have been subject to the same wants and necessities of other men, who could have carried forward His work without fatigue—without hunger or thirst. But such has not been His arrangement. Men who occupy the place of common mortals, are made His ministering servants, and all who have named the name of Christ, are called to be co-laborers with Immanuel in securing the fruits of redemption for the lost and apostate of our race. Hence all are to labor as they have opportunity. All are to give as God has prospered them.

This vexed question of giving how is it to be met? As the matter now stands, the burden, if burden you call it, is very unequally borne. “The pleasure, if it is, is very pleasure unequally shared.”

Some congregations give largely, while others, give comparatively nothing. Various reasons may be assigned for all this. Some of these reasons would be at once acknowledged as apparent, others not so much so. I do not mean to discuss this subject now, I simply desire to throw out a hint or two, to my brethren of the clergy. I have sometimes thought, that for the want of a little system, we fail to utalize the means of the Church, give ourselves much unnecessary trouble, and perhaps make our people complain, when really if they had a plan, and came to understand it beforehand, they would find it a delight to cast their offerings into the treasury of the Lord. Suppose a list of objects were made out by all the clergy, and at the beginning of the year, announced to their congregations, and the time designated when a collection would be taken for each, the effect would be most happy in many respects. Numbers of the clergy do this, and I think the universal experience of those who have adopted such a plan, more satisfactory to themselves and their congregations than any other hitherto attempted. Suppose these collections for purposes outside of the congregation are taken monthly. After deducting three Sundays, one for each branch of our missionary work, there would be nine left for diocesan and other objects. Were such a system adopted, the congregation would know what month they were expected to contribute for any given purpose, and many would lay by in store for the occasion.

To the minister himself, there would be a very great advantage. Should he desire either department of the missionary-work of the church specially brought before his congregation, as the time approached for the collection he could ap-

prise the general agent, that he would like to have him present on a certain Sunday, and present the subject with which he was specially connected, and interested, and thus the great interests of the Church would each have a hearing; and the more intelligent men, become in regard to the work God has for them to do, the more ready are they to aid in its accomplishment.

As already remarked, many of the clergy have adopted such a plan, but by far the greater part of them have not. Such a plan might and ought to be adopted, not only by the larger parishes, and those in the cities, but by all the country parishes. If this were done, and the system adhered to, I am satisfied we would soon have ample means for all our church-work. If a more simple and efficient means can be devised to secure the offerings of the Church, let it be done. But let every minister who has a parish, whether large or small, give his congregation an opportunity at least, once a year, to contribute to the great branches of missionary-work undertaken by the Church—Foreign, Domestic, and the Freedmen.

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### REPORTS.

The reports from our schools, are all cheering. Any one who will carefully read them, must feel that our teachers are accomplishing quite as much, both morally and intellectually for those committed to their charge, as the most sanguine could have expected. In fact, there are many who are not disposed to give full credit to all our teachers say in regard to the progress made. It is more than they had supposed possible. Yet we feel quite certain the statements only correspond with facts, and that the pictures are not over-drawn, or too highly colored. The field now open to the Church among the Freedmen, is very wide, and altogether one of the most encouraging presented in any department of her missionary-work. If we had the means, we could now achieve a work for the glory of God, and the good of His church, which, in a few years would raise a song of thanksgiving from devout hearts all over this land, in which angels would join with rapturous delight, while its strains on earth would be caught up by Afric's sable sons, now dwelling in heathenism and idolatry, and a great company of the ransomed of the Lord, would rise up in that country to call us blessed.

Why is it that Christian men and women do not discern all this? Why is it that we are so slow, and dilatory in discovering God's plans, which manifest themselves so plainly in the signs of the times?

The Christianization of Africa, is near at hand, through these Freedmen, if Christian people only lay hold, and do the work to which the Almighty is so loudly calling them.

If rightly improved, the work of elevating the Freedmen, is not simply their elevation, but it is the Christianization of Africa as well. It is the bringing of her sons to a knowledge of the truth as it is in Jesus. Brethren God gives us this work to do. Let us do it with no stinted or grudging hand.

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### CLOTHING.

Our teachers still ask most earnestly for clothing; old clothing which they can re-model for their pupils, who will send it to us? We shall be glad to forward it at once to those who will make good use of it.

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## CORRESPONDENCE.

*FROM MISS A. P. WALDRON, HALIFAX S. C., VA.*

Our school is still on the increase, numbering at this time, one hundred and fourteen pupils. They are, for the most part, quiet and attentive, and pay much attention to their lessons.

The attendance for the past month has not been as good as I wish. Still it is not to be wondered at. Many of the pupils walk a long distance to school, thirty-five of them living two miles and more from the school-house. Several of them walk four and five miles to school, and back again to their homes at night. We have had several stormy days this month and the roads are quite muddy. These two facts; the great distance, and the bad roads, account for the number of those scholars who are *always* present, being so small.

Last evening was made a season for special rejoicing to the children. They all assembled in the school-room where a Christmas tree was adorned with presents and candies for them. Did they not enjoy it? One had only to look at their glistening eyes and widely-extended mouths to convince him that they were having a "mighty good time."

I am greatly interested in missions, and have tried to inspire a missionary spirit in the scholars. Thinking they would be more interested in the missions in Africa, than in any other country, I have talked to them about African missions in preference to others. Many of the little ones have taken the penny or

pennies which were given them to buy candy with, and deposited it in a box for me to send away for the benefit of the African missions. The amount is very small, (only two dollars), yet He who commended her who cast two mites into the treasury, will bless it to His honor and glory. If others would as cheerfully and gladly contribute according to their means "the earth would soon be filled with the knowledge of the Lord as the waters cover the sea."

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*FROM MISS A. F. SIMMONS, CHARLESTON, S. C.*

I have recently been appointed to a situation as teacher in the "Episcopal School for colored children," and teach, conjointly with Miss Gibbes, an Alphabet class, numbering two hundred and sixty-seven; some of whom I find very promising and interesting to teach. Some months previous to my appointment, and soon after its organization, I visited this school and spent some hours in each class-room. The scholars were then in a comparatively undisciplined state, and I have been forcibly impressed with the improvement which has been effected in so short a time. Their intellectual advancement is remarkable, when we reflect that many of these children have been taken from the plantations, where they did not enjoy the same opportunities as the colored people in the cities. I have been gratified by observing considerable ambition displayed, especially among the younger members of my class, and it is my belief that this school will be the means of promoting the welfare of a vast number; and that the result of the instruction here given will be such as amply to reward the philanthropy of those who have so generously assisted us in this truly Christian work.

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*FROM MISS KATE SAVAGE, CHARLESTON, S. C.*

It gives me pleasure, after another month's experience, to be able to confirm the favorable report contained in my first letter, relative to the class of boys under my charge. In mental capacity, they appear to equal the generality of white children of the same age, and really evince a readiness in learning which often surprises me. I find them likewise tractable, and very respectful in their demeanor towards me, from which I infer that they feel and duly appreciate the advantages so kindly provided for them by liberal friends. I trust they are profiting no less by the religious instruction which is so constantly tendered to them here, and that it will be the means of making them virtuous members of society in this world, and of eternal benefit to their souls hereafter.

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*FROM MISS SOLLEE, CHARLESTON, S. C.*

Since my last communication, nothing of importance has transpired. The school continues to increase, and I have the gratification of seeing daily my

class-room well filled with from seventy to seventy-five girls, all well dressed, and with pleasant countenances eager, apparently, to gain instruction. I find them, generally speaking, obedient and docile, and with very few exceptions, quick and easily taught. The school is fast becoming orderly, and the scholars pass to and from the building in a very quiet manner, considering the number that we have; visitors notice the difference, from week to week and our energetic and worthy principal continues indefatigable in his exertions, and is devoted to the work which he has undertaken. May he and all of us never "grow weary in well doing." God grant his blessing upon our efforts, and that many of these precious souls may be drawn from wickedness and vice, to a knowledge of the glorious Gospel of our blessed Lord and Master.



*FROM MRS. A. C. HALL, FAYETTEVILLE, N. C.*

It gives me great pleasure to speak of my school, as I feel that it is in a very encouraging state. We concluded to limit our number to one hundred, but sometimes we have felt obliged to receive others. Now our number is one hundred and six; we have sent away many that I would gladly have received, if we could have done them justice. I have a class of thirteen little boys, of from nine to thirteen, who have been constant attendants, from the opening of the school. They commenced, with difficulty, Sanders' No. 1 Reader, they now read Sanders' No. 3. write quite well, in copy books, and have just commenced studying Geography. Yesterday, when we dismissed for Christmas, I gave one of the boys a book, as a reward for excellent conduct, and never having in the whole nine months been absent from school. I have another class of sixteen, boys and girls, who have been equally punctual from the beginning. They read in Sanders' No. 2. The ladies of some Northern Sunday-school, last summer, sent a quilt, which I kept till now, to be given as a reward of merit. A little girl of about nine years old, obtained the prize, to her very great delight. I was very much pleased with the spirit evinced by the scholars. They all seemed to think that those who received the rewards, deserved them. One little girl, also about nine, wrote to me on her slate: "I am very glad Mary Parker got the quilt, she is a good little girl, I am going to try to be good too, but I am so FUSSEY." It was her first attempt to write without a copy. I was so pleased with the spirit it evinced that I should have sent it to you if it had been written on paper. Our larger scholars are not so punctual as the smaller ones—they often have work to do at home. They are quite interested at present in dressing the school-house for Christmas, and Mr. Huske has promised to preach for us the Sunday after Christmas.

FROM J. V. WELCH, MANCHESTER, S. C.

Since my last report, I am thankful to inform you that all things in the way of progress seem to be advancing nobly.

We have had some very cold weather up to this time. Notwithstanding this, the lambs of my flock in particular, are seeking the green pastures, some bare of warm clothing, others barefooted! yet to school they will come.

One of my pupils has kindly let me have a large hall in her house, with a good fire-place, not far from my church, which we now occupy as a school-house. This hall is free of charge. Oh, how much we appreciate this act of kindness; we can sit for hours, by a large fire, with comfort to feast the mind.

My little ones often ask about their friends at the North. They express a desire to see you; if we could be blessed with this privilege, how we would appreciate it; oh, that you were here, if but for a short time; how your heart would leap for joy, and your ears tingle with the sweet music of these little ones; we know that you are not here; but we also feel that the Great Giver of all good things is with us, He will reward all labors of love.

Our religious exercises are delightful; all who listen are delighted. The Creed, the Lord's Prayer and the Ten Commandments, with songs of praise, are at the beginning and closing of my school, also an exhortation, for I know not which shall prosper, this or that; I therefore try to cast the bread upon the waters, that we may find it after many days.

Some few of the adults are getting along very well in reading, writing, and geography, and the children are making great progress in all their studies.

We hope that your intercessions are still ascending to the throne of grace for us, and for our success in this good work of our common Master.

My little ones are now looking for vacation; they have been talking and asking questions for some time about Christians. My pupils at this time number one hundred and nine in all.



SOME of our readers may be interested in the short letters following, as showing the thankful feelings of those taught, as well as indicating their progress. We should be glad if teachers would more frequently send us letters or compositions of their pupils. It would add interest to know the ages of the writers, and how long they have been receiving instruction.—ED.

ELIZEBETH'S CHURCH, Dec. the 5th, 1867.

DEAR FRIENDS I have written you a few lines, thanking you for your kindness, and your teacher also. He has been kind to us and teaches us with great care he has not only taught us how to read, and spell, but he has taught us the

way to heaven. I hope that God will give me a heart of gratitude, thanking him, all my days. I will remember him, and yourselves also, whenever I pray.

I will be 8 years next Junè if God spare my life.

I remain your affectionate friend,

KATE SINGLETON.

ELIZABETH CHURCH, S. C. Dec. 10th.

DEAR FRIENDS I taken up my pen to write you a letter to thank you all for your kindness in sending us such a kind teacher I am more than thankful to him he has been so kind to us.

I hope that he will be as successful to his religious duties and our God as he is to all of us which I think he is.

I hope and pray that he will be with us all another year if God spears his life.

I hope that God will bless you all and also my teacher.

Your humble servt

P. SIMMONS.

Dear Teacher I am very glad that the Lord has spared our lives to see the year so far spent, and you have not lost one of your scholars. We have cause to thank the Lord for it.

ELIZABETH CHURCH, Dec. 20, 1867.

JAMES STEAVENSON.

## LIST OF TEACHERS.

### VIRGINIA.

CITY POINT.....	*Mrs. Charlotte Sheaf.
“ .....	*Mr. John Sherpe.
DEEP CREEK, Norfolk Co.....	*Mrs. M. E. Miles.
“ .....	*Miss Adele Gordon.
“ .....	*Miss Celestine Jeffrey.
GETTY'S STATION.....	*Miss Jane Knight.
HALIFAX C. H.....	*Miss Annie P. Waldron.
“ .....	*Miss Fanny Waldron.
LINDSEY'S FARM, Norfolk Co.....	S. Lizzie Brown.
“ .....	Miss Frances S. Newton.
NEW MILL CREEK.....	*Mrs. Mary Davenger.
“ .....	*Mr. Nathaniel M. Mitchell.
NORFOLK.....	Miss Ada W. Smith.
PETERSBURG .....	*Miss Sallie R. Combe.
“ .....	*Miss Mary Cahill.
“ .....	*Miss Fanny Cooper
“ .....	*Miss Anna E. Taylor.

## List of Teachers.

PETERSBURG,.....	*Mrs. Margaret Kline.
“ .....	*Mrs. Caroline Bragg.
TALCOTT.....	Rev. John T. Clark.

## NORTH CAROLINA.

FAYETTEVILLE.....	Mrs. Anne C. Hall.
“ .....	Miss Mary W. Hall.
NEWBERN.....	Miss Harriet A. Chapin.
“ .....	Miss M. Josephine Hicks.
“ .....	Rev. Benjamin P. Winfield.
“ .....	Miss Hannah Caster.
RALEIGH.....	Rev. J. Brinton Smith, D.D., Principal Normal School.
“ .....	Miss Abby W. Wood.
“ .....	Miss S. G. Swetland.
“ .....	Miss Lucy K. Taney.
WILMINGTON.....	Miss Almira Hesketh.
“ .....	Miss Eliza J. Kennedy.

## SOUTH CAROLINA.

CHARLESTON.....	Mr. W. W. Taylor.
“ .....	Miss A. G. Hammond.
“ .....	Miss C. V. Hammond.
“ .....	Miss C. F. Gibbes.
“ .....	Mrs. Eliza Simmons.
“ .....	Mrs. S. A. Gibbes.
“ .....	Mrs. E. Sottee.
“ .....	Miss E. C. Johnston.
“ .....	Mrs. H. Ancrum.
“ .....	Miss C. Dawson.
“ .....	Miss Agnes Haig.
“ .....	Miss A. Simons.
“ .....	Mrs. Kate Savage.
SUMTER.....	Rev. J. V. Welsh.
WINNSBORO'.....	Miss S. A. Finney.

## FLORIDA.

FERNANDINA.....	*Miss M. G. Dayton.
“ .....	*Miss Lizzie A. Thomas.
MONTICELLO.....	*Mr. A. A. Tyrrell.
“ .....	*Miss Martha S. Ellenden.
TALLAHASSEE.....	Rev. W. D. Schull.

## MISSISSIPPI.

OKOLONA.....	Mrs. E. H. Lacey.
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## KENTUCKY.

LEXINGTON.....	Miss A. M. Kendall.
LOUISVILLE.....	*Miss Cordelia Atwell.
LOUISVILLE.....	*Mr. William Jennings.
“ .....	*Mr. Elijah Pennergrast.
“ .....	*Miss Taylor.

\* Pennsylvania Branch.



## ACKNOWLEDGMENTS.

The Treasurer of the Freedman's Commission acknowledges the receipt of the following sums from December 1st, 1867 to January 1st, 1868:—

<b>VERMONT.</b>			
Brandon—St. Thomas' Ch.....	\$12 15		
Windsor—.....	4 75	\$16 90	
<b>MASSACHUSETTS.</b>			
Cambridgeport—St. Peter's Ch.....	22 70		
Springfield—Christ Ch.....	21 33		
Lawrence—Grace Ch., Raleigh Normal School.....	25 00		
Cambridgeport—St. Peter's Ch., Raleigh Normal School.....	10 00		
Boston—A Lady, through Dr. Shattuck, Raleigh Normal School.....	200 00		
“ Miss Catharine Whitney, do.....	5 00		
“ Mrs. Frances A. Caryl, do.....	1 00		
“ S. H. Gregory, Esq., do.....	5 00		
“ R. M. Mason, Esq., do.....	10 00		
“ E. S. R., do.....	5 00		
“ Mrs. F. Richards, do.....	5 00		
“ C. L. Andrews, do.....	10 00		
“ S. G. Snelling, do.....	20 00		
“ Miss D. Clark, do.....	5 00		
“ J. W. Woods, do.....	10 00		
“ Miss Sarah K. Bolles, Col'd Ch. at Raleigh.....	10 00		
Springfield—Christ Ch., Training School at Raleigh.....	12 00		
Roxbury—St. James' Ch.....do.....	10 00		
“ “ “ “.....	98 00		
Dedham—St. Paul's Ch., Normal School at Raleigh.....	67 26		
Boston—Emmanuel Ch. “.....	75 50		
Taunton—St. Thomas' Ch. “.....	30 00		
Cambridge—Mrs. James Greenleaf, Normal School at Raleigh.....	20 00		
Hanover—St. Andrew's Ch.....	30 00		
Southboro—St. Mark's Ch.....	16 70		
Lowell—St. John's Ch.....	8 15		
Marblehead—St. Michael's Ch.....	37 00		
Worcester—All Saint's Ch., Special for Raleigh.....	11 00		
Boston—Trinity Ch.....	86 20		
“ Ch. of the Advent, Special for Raleigh.....	100 00	983 74	
<b>RHODE ISLAND.</b>			
Wakefield—Ascension Ch.....	2 80	2 80	
<b>CONNECTICUT.</b>			
Stamford—St. John's Ch.....	420 75		
Guilford—Christ Ch.....	7 11		
Danielsonville—St. Alban's.....	1 75		
Roxbury—Christ Ch.....	3 00		
Westport—Christ Ch., for Normal School at Raleigh.....	23 00		
Middletown—Ch. of the Holy Trinity... ..	65 41		
Brookfield—St. Paul's Ch.....	11 00		
Fairhaven—St. James' Ch.....	15 12		
Hartford—Ch. of the Good Shepherd... ..	28 00		
Norwich—M. & N.....	5 00		
“ Christ Ch.....	25 00		
Watertown—Harri-t P. Bradley.....	1 30		
Wilton—St. Matthews Ch.....	5 25		
New Britain—St. Mark's Ch.....	10 00	621 69	
<b>NEW YORK.</b>			
New York—German Moravian Mission, Thanksgiving Offering from S. S.....	4 70		
New York—German Moravian Mission Church, from Congregation.....	6 30		
“ Christ Ch., for Normal School, Raleigh.....	336 32		
Troy—St. John's Ch., “.....	34 00		
Mechanicsville—St. Luke's, “.....	2 25		
Sullivanwater—St. John's Ch., “.....	1 00		
Yonkers—St. Paul's, “.....	127 00		
“ St. John's, “.....	47 60		
New York—Thomas McMullen, Esq. for Normal School, Raleigh.....	20 00		
“ St. George's Ch.....	217 27		
“ W. B. Leonard, Esq.....	5 00		
“ Trinity Chapel.....	179 00		
“ A Lady.....	10 00		
“ St. Ann's Free Ch.....	184 66		
“ of which John G. Swift, Esq. gave \$100.....			
“ Ch. of the Ascension.....	304 00		
“ St. Paul's.....	95 04		
Albany—St. Peter's Ch.....	24 00		
Ballston Spa—Christ Ch.....	22 53		
New York—James M. Brown, Esq., Special for Raleigh.....	100 00		
“ Cash “.....	5 00		
“ “ “.....	5 00		
“ Clarkson N. Potter, Esq., Special for Raleigh.....	50 00		
“ St. Mark's Ch.....	301 00		
Whitestone, L. I.—St. John's Ch.....	3 00		
New York—D. A. Cushman, Esq.....	25 00		
“ Trinity Ch.....	48 01	2157 68	
<b>WESTERN NEW YORK.</b>			
Utica—Grace Ch.....	114 00		
Lyons—Grace Ch.....	17 00		
Rochester—St. Peter's Ch.....	20 00		
Stockport—Ch. of St. John Evangelist... ..	6 50		
Bath—St. Thomas' Ch.....	16 00	173 50	
<b>NEW JERSEY.</b>			
New Brunswick—Christ Ch., Miss Shippey.....	5 00		
Bellville—Member of Christ Ch.....	2 00		
Jersey City—St. Matthew's Ch., Special for Raleigh School.....	41 88		
Morristown—St. Peter's Ch.....	50 75		
“ The Ch. of the Redeemer, ..	18 50		
Mount Holly—St. Andrew's Ch.....	15 35		
Middletown—Mrs. J. D. Y.....	56 00		
South Orange—Ch. of the Holy Communion.....	13 50		
Burlington—St. Mary's Ch., Special for Raleigh.....	50 00	201 98	
<b>PENNSYLVANIA.</b>			
Butler—St. Peter's Ch.....	17 00		
Titusville—St. James' Memorial Ch.....	10 00		
Meadville—Christ Ch.....	12 60		
Philadelphia—Bishop Odenheimer S. S. Class.....	1 10	40 10	
<b>PITTSBURGH.</b>			
Erie—St. Paul's Ch.....	27 00		
Alleghany City—Christ Ch.....	10 00	37 00	
<b>MARYLAND.</b>			
Baltimore—Trinity Ch.....	16 67		
Howard Co.—“.....	2 25	18 92	

OHIO.

Hudson—Christ Ch.....	10 50	
Cleveland—St. Paul's Ch.....	47 78	
Venice—Ch. of our Redeemer.....	7 47	
Ravenna—Grace Ch.....	2 85	
Cleveland—Bell Howe, Normal School at Raleigh.....	2 00	
Piqua—St. James' Ch.....	16 00	
Zanesville—St. James' Ch.....	13 79	
Springfield—Christ Ch.....	20 16	
Portsmouth—All Saint's Ch.....	74 87	
Mount Vernon—St. Paul's Ch.....	5 00	
Medina—	5 50	
Urbana—Ch. of the Epiphany.....	6 00	211 62

MICHIGAN.

Detroit—St. Peter's Ch.....	5 00	
Mendon—St. Paul's Ch.....	4 00	
Hastings—Emmanuel Ch.....	6 30	
Cold Water—St. Mark's.....	4 66	
Marshall—Trinity Ch.....	20 00	39 96

ILLINOIS.

Alton—St. Paul's Ch.....	5 62	
Waukegan—Christ Ch.....	11 00	
Chicago—Mrs. J. B. Mayo.....	10 00	26 62

WISCONSIN.

Oconomowoc—Zion Ch.....	19 00	
Mineral Point—Trinity Ch.....	12 98	
Delafield—Parish of St. John Chry- sostom.....	3 50	
Madison—Grace Ch.....	2 00	
Whitewater—St. Luke's Ch.....	5 50	
Oshkosh—Trinity Ch.....	28 30	
Green Bay—Christ Ch.....	27 08	
Stevens Point—Ch. of the Intercession,	3 75	
Milwaukee—Rev. Dr. Ashley.....	17 20	119 26

Previously acknowledged.....	\$4618 37
Total.....	3964 19
Total.....	\$8,582 56

ERRATUM.—In the January No., \$23 from Christ Ch., Cooperstown, was put as from W. N. Y., through C. E. Upton. It should have been, N. Y. through Dr. Twing.

Supplies during December.

One Barrel of Clothing and Books from Ladies of Pennsylvania Branch, Trinity Parish, Norwich, Conn.

CONTRIBUTIONS TO CHRISTMAS FESTIVAL:

St. Luke's Ch., Phil.....	\$14 95	Mrs. Hockley.....	5 00
St. Andrew's Ch., Phil.....	15 00	Miss Paxson.....	2 00
Ch. of the Saviour, W. Phil.....	15 00	Miss Gillaspay.....	2 00
St. Andrew's Ch., Pittsburgh.....	6 53		
Rev. Joseph S. Morre.....	10 00		\$75 28
Miss Hepburn.....	5 00		

RECEIPTS FOR DECEMBER:

Mr. James S. Whitney.....	50 00	G. W. C., for rebuilding Petersburg Church and school.....	5 00
St. Thomas' Ch., Whitmarsh.....	10 00		
St. James' Ch., Pittsburgh, (Thanksgiving Of- fering).....	186 08	Total.....	\$657 58
Christ Ch., New Brighton, Pa.....	6 00	Contributions to Christmas festival.....	75 28
St. Peter's Ch., Phil.....	83 55		\$732 86
Christ Ch., Towanda, Pa.....	17 00	Previously acknowledged.....	773 93
Messrs. A. Whitney & Sons.....	250 00	Total to date.....	\$1506 79
John Welsh, for rebuilding Petersburg Ch. and School.....	50 00		

Supplies received during December.

PENNSYLVANIA BRANCH:

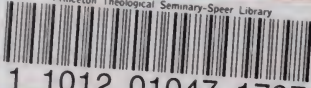
- |                                                                                                            |                                                                                                                                                       |
|------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------|
| 2 barrels and one box from Church of the Saviour, West<br>Phil., valued at \$250.                          | A silver-plated Communion Service for the colored Ch.<br>at Petersburg from the "Society for the Promotion<br>of Religion" of St. Andrew's Ch., Phil. |
| 1 barrel from St. James' Ch., Bristol, Pa.                                                                 | A large and valuable box of Clothing from St. Peter's<br>Ch., Cambridgeport, Mass.                                                                    |
| 1 box from St. Paul's Ch., Phil.                                                                           | 1 bundle of Clothing from Mrs. Everest.                                                                                                               |
| 1 package of Clothing from Mrs. Hazlehurst.                                                                | 3 cans Preserved Peaches, Mrs. Brooks.                                                                                                                |
| 1 " " " Anna P. Stevenson.                                                                                 | 1 " " " Miss Stevenson.                                                                                                                               |
| 2 barrels of Clothing from the Church Home, Phil.                                                          | 2 cans of Jelly, Miss Dutilh.                                                                                                                         |
| 1 Quarto-Bible for the colored Ch. at Petersburg from<br>Pa. Bible Society, through Mrs. Arthur G. Coffin. |                                                                                                                                                       |



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